

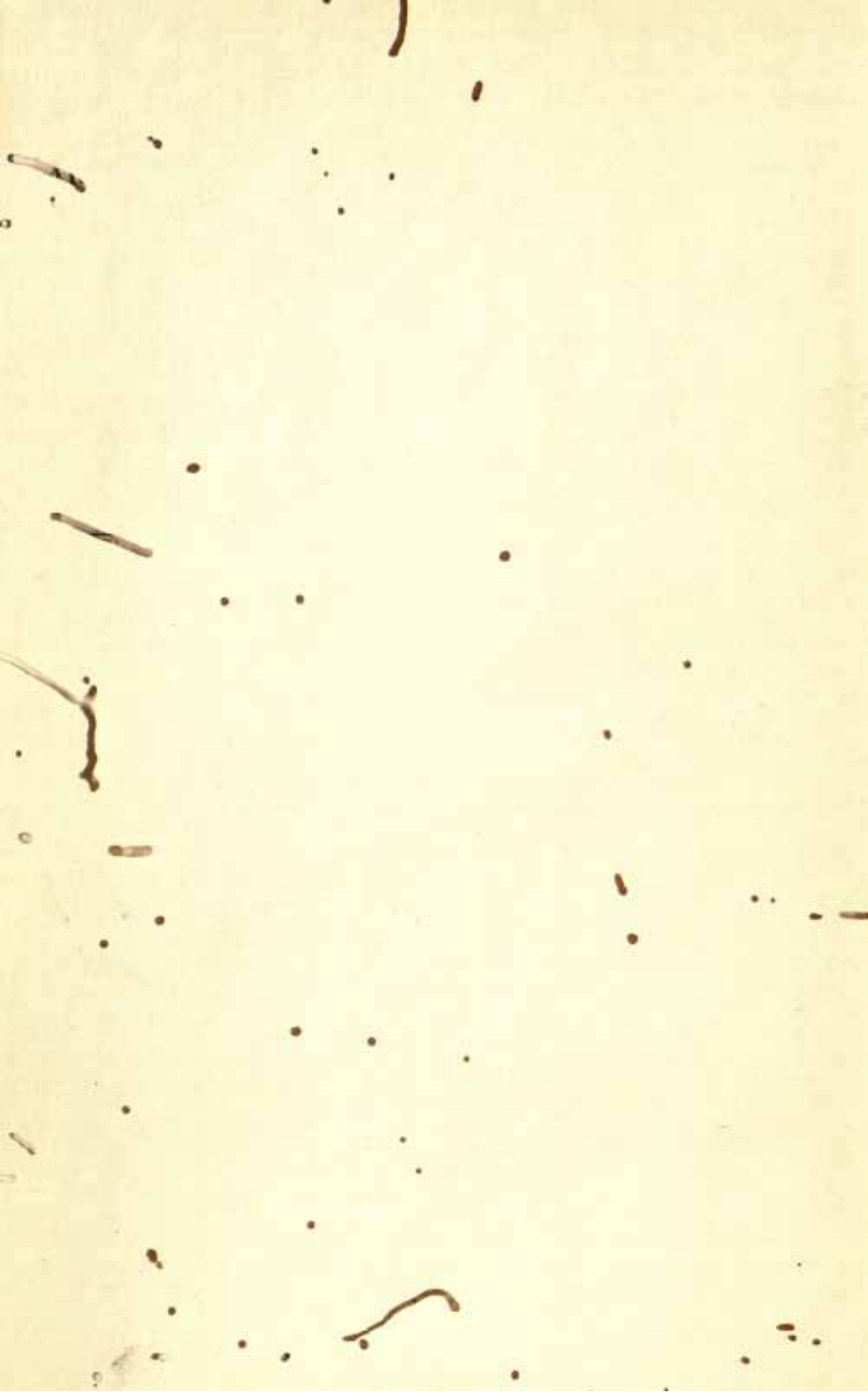
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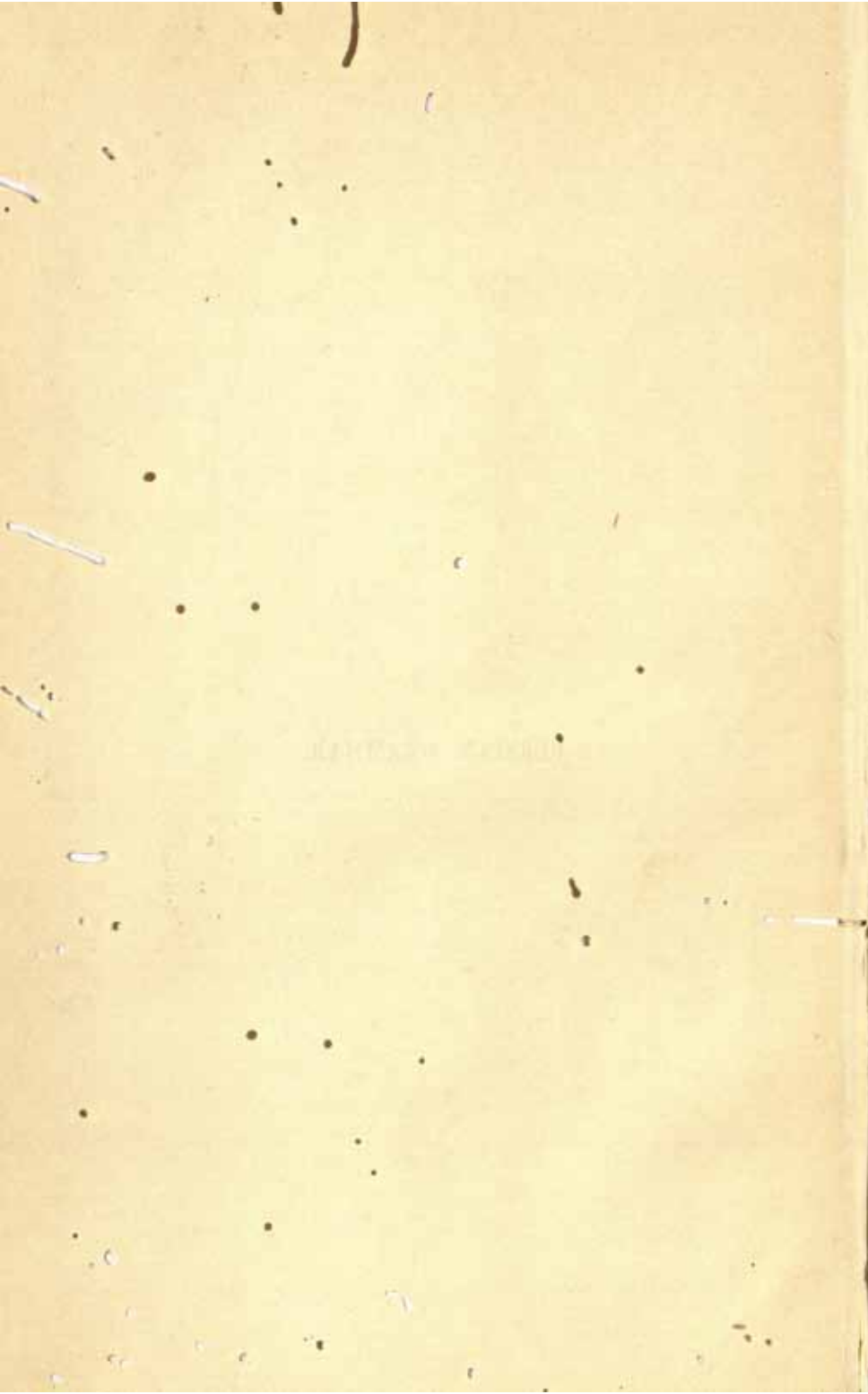
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PERSIAN GRAMMAR.





# PERSIAN GRAMMAR

CONTAINING

A SHORT GRAMMAR, DIALOGUES AND  
EXTRACTS FROM NASIREDDIN SHAH'S DIARIES,  
TALES, ETC. AND A VOCABULARY

BY

65485

Dr. FRITZ ROSEN.

491.555  
Rosen



**AWARD PUBLISHING HOUSE**

2, ANSARI ROAD, DARYA GANJ

NEW DELHI-110002 (INDIA)

65485  
प्रकाशित संकेत ..... दिनांक 19.12.79  
निर्देश सं. 491.555/Ros .....  
नई दिल्ली  
केन्द्रीय पुरातत्व प्रस्तुतकालय

First Indian edition 1979  
Originally Published in 1898

*Published by*

**A.K. MERA**

*for Award Publishing House*

2/44—B Ansari Road, Daryaganj  
New Delhi 110002

Printed at Pearl Offset Press, New Delhi-110015.

TO HIS EXCELLENCY

The Right Hon<sup>ble</sup> the Marquis of DUFFERIN and AVA,

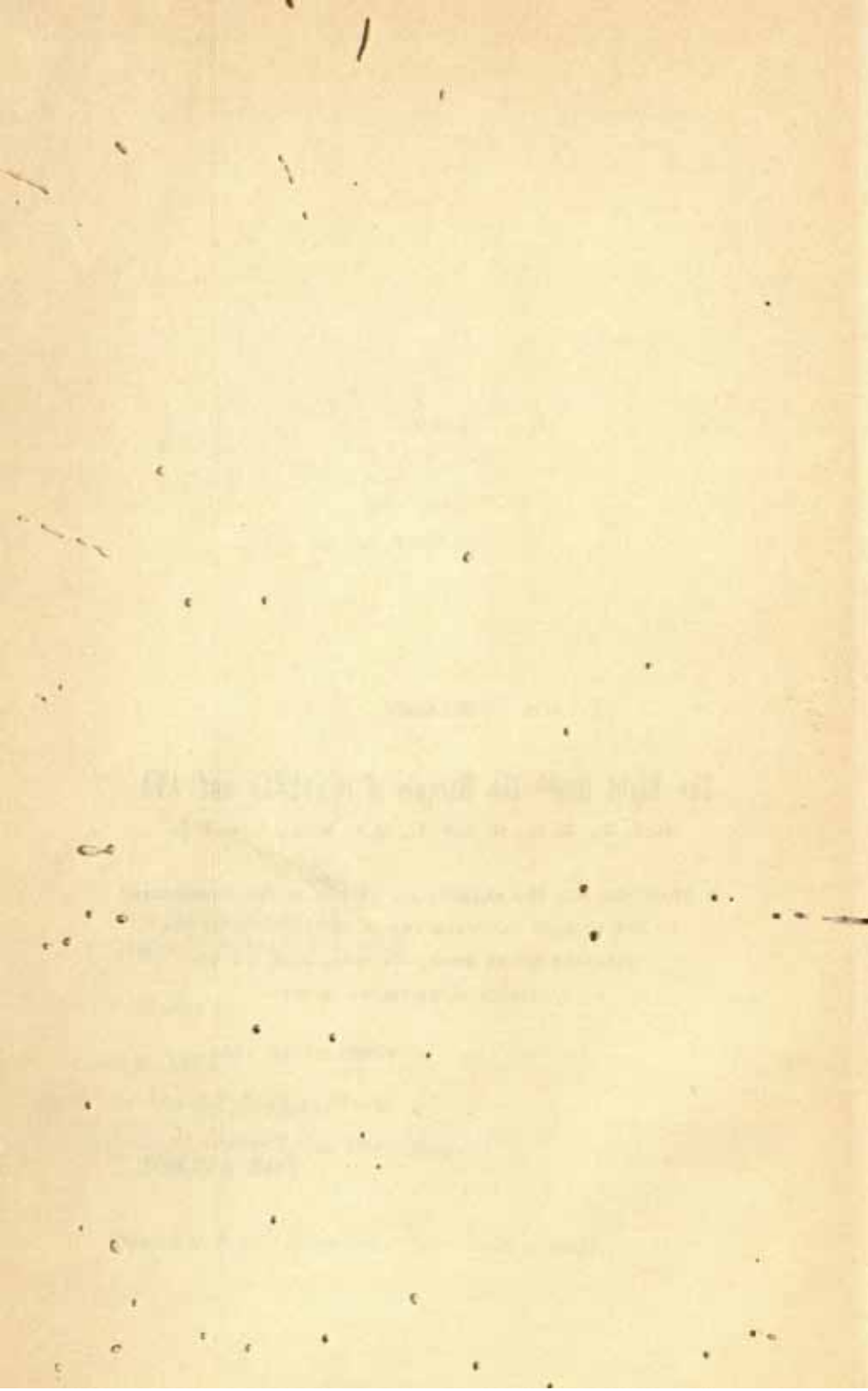
G. C. B., K. P., G. C. S. I., G. C. M. G., G. C. I. E.

IN GRATITUDE FOR THE EXAMPLE SET BY HIM IN THE ACQUIREMENT  
OF THE PERSIAN LANGUAGE AND IN RECOLLECTION OF THE  
PLEASANT HOURS SPENT, LISTENING WITH HIM TO  
A PERSIAN STORY-TELLER IN INDIA

THESE PAGES ARE

DEDICATED BY

THE AUTHOR.



## PREFACE.

The "*Modern Persian Colloquial Grammar*" is a translation and revision of my "*Neupersischer Sprachführer*" published at Leipzig by C. A. KOCH in 1890. Its object is to assist the student in learning the language now spoken in Persia.

The Persian Grammars hitherto written in English have, like FORBES' Grammar and CLARKE'S Manual, dealt with the Persian of India, which differs in every respect from the language of Iran. A few English books, it is true, such as FINN'S little vocabulary, HAGGARD and LESTRANGE'S able edition of the VAZIR of LANKURAN and WOLLASTON'S excellent dictionaries, have dealt with the Persian of Modern Persia, but I think that a work containing a grammar, dialogues and various specimens of colloquial prose together with some information regarding journeys and life in Persia will be found useful to all travellers and residents in that country as well as in Baluchistan and Afghanistan.

The principal additions to the German edition are



the introduction throughout the book of the Persian type along with the Latin transcription. This will enable the student to acquire the rudiments of reading as well as of speaking. Further-more an alphabetic vocabulary has been substituted for the tabulated collection of useful words contained in the German edition. Since publishing the "Neupersischer Sprachführer" a residence of six years in PERSIA has enabled me to make many corrections and amplifications.

The English translation of the diary of Nasir-Eddin SHAH'S journeys to Europe has been taken from Mr. REDHOUSE'S "The Diary of H. M. the Shah of Persia during his Tour through Europe in A. D. 1873. London, 1874".

I have much pleasure in thanking Prof. E. DENISON Ross, of University College, London, for the kind assistance he has lent me by reading a great part of the proofsheets while I was in Persia.

Teheran, April 1897

*The Author.*

## INTRODUCTORY REMARKS TAKEN FROM THE PREFACE TO THE GERMAN EDITION.

Persian, the most elegant and harmonious of all the languages of Muhammedan nations has, from the earliest days, enjoyed an importance far beyond the boundaries of the Shah's dominions and has still survived the many vicissitudes of Eastern history.

As early as the seventh century Persia lost her independence and fell under the successive sway of the Arab, the Turk and the Mongol. But it was under the foreign rule of the Turkish dynasties of the Ghaznevide and Seldjuk kings and their successors the Atabegs that Persian literature attained its highest development. It so far influenced the turkish conquerors as to render them instrumental in spreading Persian thought and speech over a great part of Asia. Even the Mongols fell beneath its charm. When they first invaded Irân under Jangiz Khan they had attempted to extirpate from its soil the inhabitants together with their civilization. But we see them not long afterwards when they invaded India under Babur — the great grandson of Tamerlane — in 1526, appearing as the bearers of Persian speech and thought and introducing into India the higher standard of Persian civilization; and the country, as it fell beneath their undisputed sway, attained an unprecedented degree of wealth and magnificence. The



invaders introduced Persian art, Persian architecture and Persian industry, and *Persian* became the language of the court and government of the Moghuls. In fact, there can be no clearer illustration of Persian influence, than the transformation of a savage Tartar horde into the polished and magnificent courts of Dehli and Agra. To this day Persian is not only spoken at all the courts of India, but it is to a certain extent the official language of the Indian Foreign Office in its dealings with the native Princes, and it is taught in all the middle-class schools throughout Northern India. Out of the language of the Tartar conquerors has sprung up the language of the «horde» (*ordū* or *urdū*) or «Royal camp», the modern *Urdū* or *Hindūstānī*, which is itself three parts Persian.

Persian has exercised almost as much influence on the *Turkish* literature and language as on Hindustani, and the Persian classics are the foundation of higher education among the Turks both of Turkey and of Turkistan.

But though the Persian language has formed a bond of intellectual union between the nations of Islām inhabiting the immense tract between the *Syr*, the *Brahmaputra*, the *Euphrates* and the *Danube*, yet it has had to yield considerably to foreign influences even on its original territory, the plateau of Irān: All Persian provinces are more or less populated by Turkish tribes. Several races of Mongols are settled in Afghanistan, who have however partially adopted the Persian language or in some instances the East Persian dialect *Pukhtū*, while in Baluchistan a distinct race, the Brahui talk a language of their own.

It is clear that this incroachment of foreign nations on Persian territory must have necessarily exercised an influence on the language. Already with the invasion of the Arabs and the conversion of Persia to Islām a countless number of Arabic words and phrases had been adopted into the classical language. In the

same manner, at a subsequent period, Turkish expressions found their way into the language and literature

The addition of a considerable foreign vocabulary affected to some extent the original language. By far the greater number of foreign words were substantives and adjectives. The verb with its simple inflection remained for a long time untouched. But by degrees the Arabic or Turkish *«ism»* (noun or adjective), in conjunction with a Persian verb, supplanted the old *simple verb*. Thus there came into use a number of compound expressions formed by nouns and adjectives with auxiliary verbs, of which a list is given on page 47. This tendency produced a proportionate decrease in the number of simple verbs. E. g. *آموختن* *āmukhtan*, to learn has been replaced by *یاد گرفتن* *yād giriftan* or *درس خواندن* *dars khāndan*, — *بخشیدن* *bakhshīdan*, to bestow, has been replaced by *مرحمت کردن* *marhamat kardan*.

A further change resulting from the foreign elements was the introduction of *adverbs*. No special form had existed for this part of speech in classical Persian, the meaning being expressed by an adjective used adverbially. In the modern language the arabic adverbs in *ā*, *an*, are the rule, whereas in the classical language they were the exception.

Another class of modifications might be styled *organic* and to these all languages are subject with the lapse of time. Two forces, a desire for lucidity and an inclination to laxity of expression, are especially powerful in producing this change. The old words lose their power and must either be strengthened or replaced by stronger expressions.

This phenomenon is most clearly marked in the case of the *prepositions*, for the prepositions of the classical language are now either doubled or strengthened or their place taken by simple concrete nouns. — It has been found necessary in a similar way

to strengthen the *pronouns*, because like the prepositions, being small words, they were likely to be completely lost. Thus we now nearly always find *Khudam*, *khudat khudash* used instead of the shorter form *khud* of the classical language. Double forms like: *chi kār* or *chi chīz* have replaced the simple form *chi*; *hīch kas na* is used for the original *kas na*; *chi vakht* for *key* etc.

Unfortunately the inclination towards laxity of expression has proved stronger in the development of modern Persian than the tendency towards lucidity. To this circumstance must be ascribed the great lack of rule and the partially apparent, partially real arbitrariness and inconsistency of the language, which renders the use of some parts of speech, especially the conjunctions and prepositions, a difficulty for the pupil and for the teacher. Also the inflection of the verb has lost some of its clearness and simplicity by the various forms being now frequently interchangeable, whereas in the classical language they were distinctly differentiated.

But vanity and love of effect, which, from the earliest days, have been weak points of the Persian character, have done even more harm to the language than inaccuracy of expression. It is owing to this love of display that the simplest subjects are mostly expressed in bombastic style, and quaint turns of speech are constantly drawn from the archaic or classical language and from Arabic. It is therefore, in dealing with the vocabulary and with the grammar, only possible to form a *general* distinction between the classical language and that of our own day. But such a distinction will not hold good in each particular case. *Modern Persian* must therefore to some extent be regarded as a mixture or *strictly modern Persian* and *classical Persian*. It is left to the taste of the individual to adopt whichever style he likes, the classical, the bombastic or the colloquial modern Persian. But it is always necessary to distinguish the language of Iran from the Persian which is still in use in *India*. The Persian of India may



be looked upon as a petrification of the old classical language. It has also preserved the «*majhūl*» vowels *e* and *o* for *ī* and *ū* and many other differences in pronunciation. The Persian speaking Indians, whose studies are mostly confined to the classics and to poetic exercises, have followed none of the developments of the modern language.

In order to obtain a fixed standard in the midst of this confusion of styles, I have submitted nearly everything that has been written in purely modern Persian to a careful examination. The limited number of these publications has considerably lightened my task. Besides a few plays, of which the *Vazir of the Khān of Lankurān* is the best known, a small volume: *tādīb ul atfāl* (education of children) and the newspapers printed at Teheran, Isfahan and Constantinople, there are only the works of *Nāsir-eddīn Shāh* which are written in a modern and colloquial style. The excellent dialogues in Mirza Ibrahim's grammar of the Persian language (London 1841) belong half to the classical language, whose influence their author could not entirely shake off. In these it is only the uneducated people who use the style which *Nāsir-eddīn Shāh* has now raised to the dignity of a written language.

The descriptions which the late Shah has published of his travels in Persia and Europe are the best and truest specimens of the modern colloquial language spoken at the Persian court and capital. I have often during audiences with His Majesty been able to ascertain, in the course of long conversations, that the Shah spoke in exactly the same manner as he wrote, and frequently, in reading his most entertaining diaries, the very intonation of his voice has come back to me.

It is because the language of the Shah is the simple colloquial language committed to writing, that I have made it the foundation of the vocabulary, the grammar and the conversational parts of this book. All the examples given and all the dialogues are in

strict accordance with the style used by the late Shah in his diaries.

As regards the *Turkish* words in the language, they follow the same rules in forming the plural etc. as purely Persian words. It has not therefore been necessary to devote a special chapter to them, as has been the case with the arabic words.

In drawing up the vocabulary and the conversations I have chiefly kept in view the requirements of the traveller. He may also derive useful information from particular chapters, as «a walk in the bazar» and «a journey through Persia» and others. I have taken especial pains to give such information as I have found useful in my first ride across the country, from the Persian Gulf to the Caspian Sea. A knowledge of the distances of the posthouses one from another, as given in the tables, may frequently save the «tāza vārid» (new arrival) from overcharge.

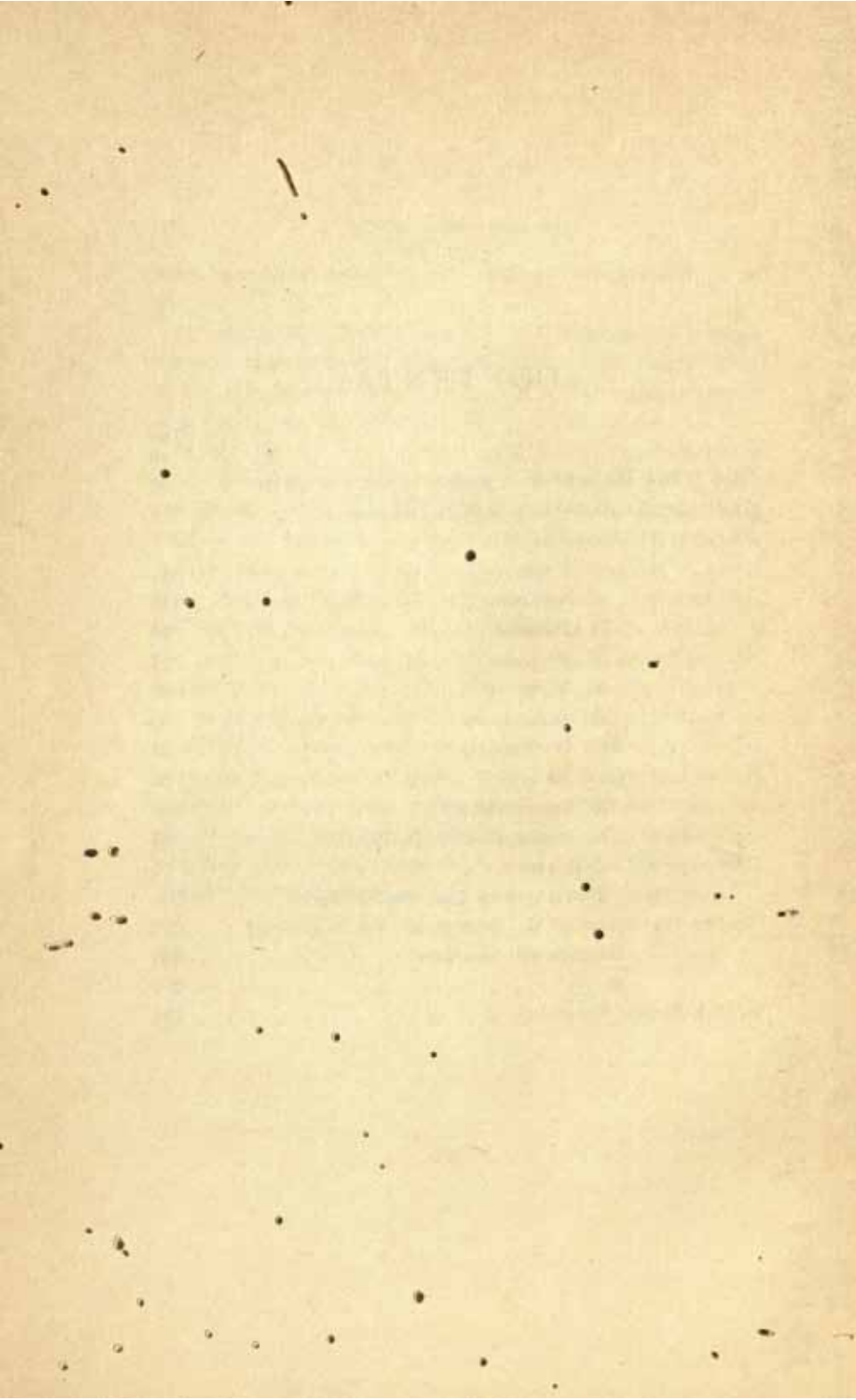
I would finally venture to express the hope that this *Grammar of Colloquial Persian* may awaken amongst some of my readers a certain interest in the modes of Persian thought and Persian expression, and that, after conquering the difficulties of the Persian characters, they may become acquainted with the very rich and fascinating classic literature, a knowledge of which is indispensable to the thorough mastery of the modern language. . .

• F. R.

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## CHAPTER I.

## ALPHABET AND PRONUNCIATION. •

The Persian alphabet consists of 32 letters which differ according to their position at the beginning, middle or end of a word or group of letters. The letters are written from right to left and, when made into words form a sort of shorthand.

As the table of the alphabet shows, some letters: د ا and ز ر ن are never joined to the following letter. If they occur in the middle of a word, a gap is formed, similar to the interval between two separate words ex: برادر *bar ā da r* (*barādar*), brother.

In the so called شکسته *shikasta*, writing, all letters forming *one word* are connected. This greatly facilitates quick writing, but renders reading very difficult.

A number of letters, as may be seen in the table, represent *identical* sounds in Persian, f. i. ص and ث, س and ت = s, or ح and ه = h, or ز, ذ, and ظ = z, ت and ط = t, ا and ع = spiritus lenis. — In *Arabic*, from which language the Persian alphabet is taken, these letters represent *different* sounds, but in Persian no distinction whatever is made between them. It is therefore useless for the student to trouble about the pronunciation of arabic sounds like ح, ظ or ص.



EXAMPLES.			(see p. ) spiritus lenis or long a. = English b. = " p. = " t. = " s. = " j. = " ch in chat. = " h. = german ch in Sachse or Scotch in Loch. = English d. = " z. = Italian r (slightly rolled). = English z. = French j in jour or s in Engl measure.
connected with the preceding only.	connected with the preceding a following.	connected with the following only.	
ba باب	shab شبه	buz بوز	
chap چاپ	sipar سپار	par پار	
dast دست	sitam سیتام	tu تو	
salis سالیس	mial میال	sum سوم	
kaj کاج	hijr هجر	ja جا	
hieh هیچ	bacha بچه	chang چنگ	
fath فاتح	babr بابر	haj هاج	
yakh یخ	lukht لخت	khar خار	
bad بد	kaghaz کاغذ		
khar خار	khaz خاز		
kaj کاج			
alif			
be			
pe			
te			
so			
jim			
chim			
he			
khe			
dāl			
zāl			
re			
ze			
je			

sīn	س	س	bas	قسم	سر	= English s in mason.
shīn	ش	ش	kash	پشم	شه	= " sh.
sād	س	س	raqs	قصد	صاف	= " s in mason.
zād	ز	ز	ba'z	خضر	صد	= " z.
ta	ط	ط	khatt	بطن	طير	= " t.
za	ظ	ظ	hāfiz	نظم	ظلم	= " z.
ain	ع	ع	ma	بعد	عقل	= initial alif (see p. 5) i. e. spiritalis lenis,
ghain	غ	غ	tigh	بغل	غل	a very guttural g not unlike the french r grasseillé.
fe	ف	ف	kaf	سفر	فردا	= English f.
qāf	ق	ق	haq	نقہ	قرآن	a very guttural k.
kaf	ک	ک	yak	بکن	کن	= English k.
gaf	گ	گ	rang	جگر	گدا	= " g in garden.
lam	ل	ل	gul	معلوم	لب	= " l.
mīm	م	م	sum	نماز	من	= " m.
nūn	ن	ن	tan	بندہ	نام	= " n.
vāf	و	و	shou	.....	.....	= " v
he	ہ	ہ	nuh	شبہا	ہنر	= English h and = a at the end of words.
ye	ی	ی	bī	بید	یورت	= English y in yard when a pure consonant; ی as a vowel see p. 5

The arabic alphabet contains no vowels proper. The three letters <sup>ا</sup>, <sup>و</sup>, and <sup>ی</sup> are semivocalic consonants, viz: <sup>ا</sup> = spiritus lenis, i. e. the sound, not written in English, which introduces every initial vowel. — <sup>و</sup> = *v* and <sup>ی</sup> = *y* in yard.

The vowel sounds short <sup>ا</sup> <sup>۱</sup>) *u* and *i* are expressed by the signs <sup>ـَ</sup> *fat'ha* or *zabar* for *a*, <sup>ـِ</sup> *zamma* or *pish* for *u* and <sup>ـِ</sup> *kasra* or *zīr* for *i*.

If these signs are added to the corresponding semivocalic consonants mentioned above, they form the long vowels <sup>اَ</sup> <sup>۲</sup>), <sup>و</sup> and <sup>ی</sup>, ex: جَالِينُوسَ Jālīnūs (Galen).

If they are added to the other consonants, they express short vowels, by which these consonants are followed ex:

مُنْتَظِرٌ *muntazir*, expecting.

If a letter is to be followed by no vowel sound at all, the sign <sup>ـْ</sup> (*jazm* or *sukān*) is placed over it ex: مُشْتٌ *musht*, fist, مُنْتَظِرٌ *muntazir*, expecting.

As a matter of fact these signs are *hardly ever used*, either in print or in writing. The consequence is, that the reader must either *know* or *guess* the vowels. This

1) The *fatha* transcribed by <sup>ـَ</sup> is a short vowel very nearly resembling the English *a* in *apple*, or *hat*. The final *a* represented by <sup>ـَ</sup> has the same sound, and *not* that of the Italian *a* in *Roma*, as is the case in *Hindūstānī* and *Indian Persian*.

2) Long <sup>اَ</sup> is pronounced very much like in the English word *bard*. Sometimes the sound is a little nearer the *o*, but never as much as in the English words *soft*, or *hawk*.



difficulty however is diminished by the general rule that:

ا, و, and ی between consonants represent long ā, long a and long ī respectively, ex: مار *mār*, snake موش *mūsh*, mouse, ميز *miz*, table.

In the transcription used in this book the long vowels, are marked with —, all vowels not bearing this sign being short.

ا in the beginning of a word, as also ع, is a mere spiritus lenis which can introduce any vowel or diphthong, ex: آسپ *asp*, horse, انسان *insān*, man, اردو *urdū*, camp, عرب *Arab*, Arab, عراقی *‘Iraq*), عرف *urf*, civil code, عين *ein*, eye, اوقات *ouqāt*, times.

Long initial ā is expressed by آ (the sign ~ is called *madd*, prolongation) and by عا ex: آدم *ādam*, Adam, عادت *‘ādat*, custom.

ا which may be sometimes replaced by ء *hamza* in the middle of a word, is in some cases a spiritus lenis as it is when initial, ex: راس *ra’s* cape (pronounce *ra-as*), رئیس *ra-īs*, director. Whenever the sign ء occurs in the transcription, a distinct hiatus must be heard, i. e. the word must be as it were, interrupted by a very short pause.

Initial و, and ی are always pure consonants, ex: دری *varag* leaf .. یار *yāvar* major.

Final short a is expressed by the letter ا ex: بند *banda* slave, صفحه *safha* page. No *h*-sound is heard.

---

1) Vulgar *‘Arāq*.

If this final *z* is to be followed by an *ī* or *i*, this is expressed by a *z* *hamza*, over the *z*, and the sound of a *y* is inserted, so as to avoid the hiatus, ex: صفحہ *safha-yi* a page, بندہ خدا *banda-yi khudā*, the slave of God.

The following words are spelt with a *z*, as if they had a long *ū*, but pronounced with a short *u*.

دو	<i>du</i>	two
تو	<i>tu</i>	thou
خود	<i>khud</i>	self
خوردن	<i>khurdan</i>	to eat
آخور	<i>ākhur</i>	manger
خوراک	<i>khurāk</i>	food
خورش	<i>khurish</i>	stew
خورد	<i>khurd</i>	small
خورده	<i>khurda</i>	a little
خورشید	<i>khurshīd</i>	the sun
خورسند	<i>khursand</i>	happy
خوش	<i>khush</i>	pleasant

The words *چو* and *همچو* are in modern Persian pronounced *chi* and *hamchi* as.

The syllables *ān* and *ām* are frequently pronounced *ūn* and *ūm*, especially in the South of Persia ex: نان *nān* or *nūn* bread, شام *shām* or *shūm* evening.

In the following words the *z* is not pronounced at all:

خواب	<i>khāb</i>	sleep
خوابیدن	<i>khābīdan</i>	to sleep

---

In some Arabic words final *ā* is represented by a *ī* Ex: مصطفى *Mustafā*, إلى *ilā* until.

خواجه	<i>khāja</i>	eunuch
خوار	<i>khār</i>	abject
خوارزم	<i>khārizm</i>	the khanate of Khiva
خواستن	<i>khāstan</i>	to desire
خواهش	<i>khāhish</i>	desire
خوانچه, خوان	<i>khān, khāncha</i>	a tray
خواندن	<i>khāndan</i>	to read
خواهر	<i>khāhar</i>	sister

### Diphthongs.

There are two diphthongs in Persian, *ei* and *ou*, ex:

خوس *houz* (not unlike English *hose*) a tank, میل *meil* (not unlike English *mail*) inclination.

### The Consonants proper and Orthographical Signs.

The consonants require no particular explanations beyond what is said in the table of the alphabet.

The only case where the pronunciation differs from the writing is the *z* at the end of the words سه *si* three, به *bi* to چه *chi* what and که *ki* who (و) where no aspiration is heard.

The *z* standing for a short *a* at the end of words has been explained p. 5.

In order to show that a consonant is doubled, the sign -, *tashdid* is placed over it, ex دره *darra* valley, محمد *Muhammad*.

Another orthographical sign much used in Persian is the *tanvīn* آ. It is originally the termination of arabic



accusatives, used in Persian as adverbs ex: مثلاً *masalan* for instance, غالباً *ghāliban* mostly, اتفاقاً *ittifāqan* accidentally. The ا preceding the *tanvīn* is a short *a*.

When the ل *l* of the arabic article ال *al* is assimilated with the following consonant, which is always the case before the dentals ت ث د ذ ر ز س ص ش ض ط ظ and ن, the sign - *vasla* is placed over the ل ex:

اَسَلَام *as salām* the greeting, هَارُونِ اَرَشِيد *Hārūn ar Rashīd*, جَبَلِ اَلطَّارِق *jabal at Tāriq* the mountain of Tāriq (Gibraltar) اَلشَّيْطَان *ash Sheitān* the devil.

All orthographical signs are frequently omitted in print and usually in writing.

### The Accent.

The *accent* falls on the *last* syllable of all words except certain parts of the verb and some particles which are explained below.

The only Persian noun which has the accent on the first syllable is صَنَار *sānnār* a penny, the contraction of صد دِينَار *sad dīnār* a hundred dinars.

The following parts of the verb have the accent on the first syllable:

1) All forms beginning by the prefixes مِ *mī* and بِ *bī* ex: مِیگیرَد *mīgīrad* he takes بِپُرسَم *bīpursam* shall I ask?

When either *mī* or *bī* are omitted, the accent remains on the first syllable, ex: کَنَم *kānam* I may do گوید *gūyad* he will say.

The accent is particularly strong on the *bī* of the Imperative ex: بَزن *bīzan* strike! بَرویم *bīravīm* let us go!

2) The *negative* forms, beginning with نه *na*, ex: نکن *ná-kun* do not! نكردم *ná-kardam* I did not. نمیکنم *ná-mikunam* I do not.

In the *past tense* the syllable, which in the third person is either the last or the only one, keeps the accent throughout all the other persons of the tense ex: فرمود *farmûd* he ordered; the other persons are: *farmûdam*, *farmûdi*, *farmûdim*, *farmûdid*, *farmûdand*. داد *dâd* he gave; the other persons are: *dâdam*, *dâdi*, *dâdim*, *dâdid*, *dâdand* (compare conjugation table p. 49).

All other parts of the verb have the *accent* on the *last syllable*. These are:

1) The *infinitive*, full or shortened, ex: پرسیدن *pur-sîdân*, پرسید *pursîd* to ask.

2) The *participles*, *present* ex: کننده *kunandâ* doing, خواننده *khânanandâ* singing,

and *past* ex: گرفته *giristâ* taken, برده *burdâ* carried off.

3) The *gerund* ex: خوردنی *khurdanî* a thing to be eaten گفتنی *gustanî* a thing to be said.

A few *Arabic* and *Persian* particles have the accent on the *first syllable*:

آیا *âyâ* interrogative particle بلی *bâlî* yes

اما *ammâ* but لیکن *lîkan* but

ولی *vâlî* however یعنی *yâ'nî* that is to say.

The *î* at the end of a word, when it is the *indefinite article* is not accentuated. In this way words connected with the indefinite article are to be distinguished from abstract nouns or adjectives spelt and otherwise pronoun-



ced in the same way, ex: پادشاهی *pādishāhī* a king, *pādishāhī* royal power. — دولتی *doulātī* a government, *doulātī* governmental. — شهری *shāhrī* a town, *shāhrī* belonging to the town, municipal. — گدای *gadāi* a beggar, *gadāi* beggary.

There is a third *ī* in Persian, which may be called the *relative ī*. It connects the relative pronoun *که* *ki* with the preceding word. This relative *ī* has the accent, which makes it distinguishable from the *ī* of the indefinite article before mentioned, ex: شخصی که *shakhsī-ki* the person who, but *shākhshī ki* a person who کسی که *aspi ki jou nakhurda ast*, the horse which has eaten no barley, but *āspi ki jou na-khurda ast*, a horse which has eaten no barley.

A number of words are *enclitic*, i. e. they are so closely connected with the preceding word, that they have no accent of their own. These are:

1) The *suffixed pronouns* *ام* *am*, *ات* *at*, *اش* *ash*, *مان* *mān*, *تان* *tān*, *شان* *shān*, see p. 32, ex: مادرش *mādrash* his mother.

2) The *present forms of the verb to be* *ام* *am*, *ای* *ī*, *است* *ast*, *ایم* *īm*, *اید* *īd*, *اند* *and*, see p. 41, ex: چه ساعت است *chi sārāt-ast?* what is the time?

3) The short *i* called *izūfa* see p. 13.

## CHAPTER II.

### GRAMMAR.

The *grammar* of the Persian language is extremely simple, there being only *one* declension, *one* conjugation and *no* gender.

#### 1. THE NOUN.

The *Plural* in *classical Persian* used to be ان *ān* for persons and ها *hā* for things, ex: پادشاهان *pādishāh ān* kings, تختها *takht hā* thrones.

Names of animals used to have their plurals formed both ways, ex: سگها *saghā* and سگان *sagān* dogs.

In *modern Persian* the plural in ان *ān* is almost obsolete and ها *hā* is generally used for persons as well as for things, ex: سرباز *sarbāz* soldier, plur: سربازها *sar-bāzhā*, زن *zan* woman, plur: زنها *zanhā*, کتاب *kitāb*, book, plur: کتابها *gadā* beggar, plur: گداها.

The obsolete method of forming the plurals of Persian words in *s*, viz: *agān* for persons and *ajāt* for things is still in use, especially in books and official writings, ex: بنده *banda* slave, plur: بندگان *bandagān* نوشته *navishta* writing, plural: نوشتهجات *navishta-jāt* روزنامه *rūznāma* newspaper; plural: روزنامهجات *rūz-nāmajāt*. — کارخانه *kārkhāna* factory, plural: کارخانهجات *kārkhānajāt*. — But at the same time the modern forms are used:

کارخانها *bandahā*, روزنامهها *navishtahā*, کُرکخانها *rūznūmahā*, *kūrkhānahā*.

Some arabic collective nouns in *s* form their plurals in *ajūt*.  
ex: عملد *'amala* workmen, plur: عملجات *'amalayāt*.

مرد *mard* man, has three plural forms: مردها *mardhā*, men  
مردم *mardum* and مردمان *mardumān*, people.

The *Accusative* is formed by adding *را* *rā* either to the singular or to the plural, ex: سگ *sag*, dog, acc: سگرا *sagrā*, noun plur.: شکها *saghā*, plural acc: سگهارا *saghārā*, *sarbās* soldiers, acc: سربازرا *sarbāzrā*, plur. nominat. سربازها *sarbāzḥā*, plur accusative سربازهارا *sarbāzḥārā*, زن *zan* woman, accus: زنرا *zanrā*, plur. nominat: زنها *zanhā*, plur. accusat: زنهارا *zanhārā*.

The accusative ending *را* *rā* is also added to the obsolete plurals mentioned above as well as to the arabic plurals.

The accusative ending *را* *rā* has the meaning of a *definite article* which otherwise does not exist in Persian. If *rā* is omitted, it leaves the word indefinite, ex: اسیرا *asprā* *didam* I saw *the* horse, but اسپ دیدم *asp didam* I saw *a* horse.

In order to express the *indefinite article* in the singular *ی* *i* is added to the corresponding words. This *i* is long and not accentuated, see pp. 9 and 10, ex: اسپ *aspi* *a* horse, کُوب خوب *khūb aspi* *a* good horse. If a noun is followed by an adjective, the *i* of the indefinite article is added to the adjective ex: کُوب بلدی *kūh-i bulandī* *a* high mountain, سگ زردی *sag-i zardī* *a* yellow dog.



The *izāfa*.

1) The *genitive* is formed by adding a short *i* called *izāfa* to the governing noun, which generally precedes the noun governed.

The *i* of the *izāfa* is either not written at all or expressed by a - (kasra).

Examples of the *genitive*.

کوه نور *asp-i Shāh*, the horse of the King  
 کوه نور *kūh-i nūr* the mountain of light  
 زن وزیر پادشاه ایران *zan-i*  
*vazīr-i pādishāh-i Īrān*, the wife of the minister of the  
 King of Persia.

When the governing word ends in a vowel, the *izāfa* is pronounced *yi*, so as to avoid the hiatus, and spelt with a ی, ex: پای فیل *pā-yi fil* the foot of the elephant, روی زمین *rū-yi zamīn*, the surface of the earth.

If this vowel is the *a* expressed by *ʾ*, the *izāfa* takes the shape of a ʾ (hamza) over the *ʾ*, ex: خانه درویش *khāna-yi darvīsh* the house of the dervish, بنده خدا *banda-yi khudā* the slave of God.

2) *Adjectives* are connected in the same way with their nouns as the governed word with the governing in the case corresponding to the English *genitive*, ex: اسب شاه *asp-i shāh* the horse of the king, اسب سیاه *asp-i siāh* the black horse — کوه نور *kūh-i nūr* the mountain of light کوه بلند *kūh-i buland* the high mountain. The above examples show that for the Persians there is no difference

between the possessive case and a noun connected with an adjective.

3) If several adjectives form attributes to the same noun, they are connected by the *izāfa* unless they are connected by the conjunction و *va*, and ex: اسب عربی سیاه *asp-i arabī-yi sūh-i khūbī*

a good black arab horse. کوه بلند سنگی برفدار *kūh-i buland-i sangi-yi barfdar* a high, rocky, snow-covered mountain.

4) The *izāfa* is furthermore used to form *possessive pronouns*, by connecting the personal pronouns with the governing word, in the same way as adjectives are connected with their nouns, ex: (من *man*, I) اسب من *asp-i man*, my horse (ما *mā* we) خانه ما *khūna-yi mā* our house.

#### Omission of the *izāfa*.

The *izāfa* is omitted in certain *arabic genitives* <sup>1)</sup> when the governing and the governed word form one compound noun or express one notion.

The most frequent governing words used in this way are: صاحب *sāhib* owner, possessor, امیر *amīr* or میر *mīr* lord, ولی *valī* lieutenant, ابن *ibn* or پسر *bin* son ex: صاحب منصب *sāhib mansab*, possessor of rank, officer.

صاحب قرآن *sāhib qarān* a Ruler over a space of 30 years.

صاحب کمال *sāhib kamāl* possessor of perfection.

1) In *Arabic* the genitive is formed by mere *justa-position* ex: باب *bāb* gate, ال *al* the, وادی *vādī* valley باب الوادی *bāb al vādī*, the gate of the valley, يد محمد *yad muḥammad* the hand of Muhammad.

The great number of *arabic titles* now used in Persia are all formed in the same way, by mere juxtaposition, i. e. without the *izūfa*, ex :

صدر اعظم *sadr a'zam* most high chief, grand vizier.

ولی عهد *vali 'ahd* lieutenant of the office, heir apparent.

ظل السلطان *zill as sultān* shadow of the King (title of the present Shah's eldest son).

نایب السلطنه *nāyib as saltana* lieutenant of royalty (the present Shah's third son).

بن سلطان *bin sultān* son of a king.

ولی نعمت *vali ni'mat* lord of bounty, Sovereign.

آسد الدوله *asad ad doula* lion of the state.

امین الملك *amīn al mulk* confidant of the Kingdom.

عزیز السلطان *'azīz as sultān* favourite of the king.

صمصام السلطنه *samsām as saltana* scimitar of the kingdom.

عزت الدوله	<i>'izzat ad doula</i> honour of the state	} titles of princesses
محضمت الملوك	<i>'ismat al mulūk</i> chastity of kings	

امیر تومان *amīr tāmān* lord over 10,000, general.

میر پنج *mīr panj* lord over 5(000).

میر غضب *mīr ghazab* lord of wrath, executioner.

میر شکار *mīr shikār* master of the hunt.

میر آخور *mīr ākhur* lord of the manger, master of the horse.

In the same way some *turkish-persian* genitives are used without the *izūfa*, ex :

چاپار نایب *nāyib chapar* postmaster.



شاگرد چاپار *shāgird chapar* postboy.

بيگلر بيگ *beiglarbeig* under governor (lit. chief of chiefs. but also with the turkish sign of the possessive case ex: بيگلر بيگی *beiglar beig-i* chief of chiefs.

دريا بيگی *daryā beig-i* lord of the sea, admiral

In all the examples quoted above the two words connected without the *izāfa* express one notion and are to be considered as compound words. When this is not the case, the *izāfa* must be used ex: صاحب خانه *sāhib khāna* householder but *sāhib-i khāna* the owner of the house صاحب منصب *sāhib mansab* an officer, but صاحب منصبی *sāhib-i mansab-i sarhangī* the holder of the rank of a colonel.

The other cases are formed by prepositions as in English or French:

به *bē*, to  
برای *barāyi*, for  
از *az* from  
با *bā* with.

پیش *pīsh*, to, (used only for persons).

The following forms of frequently used verbs should be learnt by heart. They will be necessary in order to illustrate the formation of the cases.

آمد <i>āmad</i> , came	برد <i>burd</i> took away
رفت <i>raft</i> went	آورد <i>āvurd</i> brought
گفت <i>guft</i> said	گرفت <i>girift</i> took
دید <i>dīd</i> saw	داد <i>dād</i> gave

On the following page are given a few examples which will serve to illustrate some of the foregoing rules:

سرباز اسپ برای شاه آورد	sarbaz asp barāyi Shah avurd.	a soldier brought a horse for the King.
سگ نان گدازا برد	sag nān-i gadā-rā burd.	the dog carried off the beggar's bread.
کشتی انگلیس بایران آمد وزیر طهران رفت به فرنگستان	kashī-yi Inglis bi Irān āmad. vazīr az Tahrān raft bi Farangistān.	an English ship came to Persia. the minister went from Tehran to Europe.
مرد شمشیر شازا دید	mard shamshir-i Shāhrazā دید.	the man saw the sword of the King.
شاه پول از وزیر گرفت و بگذا داد	Shah pūl az vazīr girift va bi-gadā dad.	the King took money from the minister and gave it to the beggar.
دوست من پیش من آمد.	dūst-i man pish-i man āmad.	my friend came to me.
دوست تو بخواه چه گفت	dūst-i tu bi tu chi guft?	what did your friend say to you?
کتبها بمن نداد کتبی از من گرفت شاه با وزیر بمسجد آمد	kitāb-rā bi man na dad. kitābi az man girift. Shah bā vazīr bi masjid āmad.	he did not give me the book. he took a book from me. the King came with the minister to the mosque.
درویش از خانه وزیر بحکام رفت	darvīsh az khāna-yi vazīr bi hammām raft.	the dervish went from the house of the minister to the bath.



## 2. ADJECTIVES.

Adjectives generally follow nouns and in this case are joined to them by the *izāfa* (see p. 13) ex. اسب عربی *asp-i 'arabī* the arabian horse, کوه بلند *kūh-i buland* the high hill, دست راست *dast-i rāst* the right hand, پای چپ *pā-yi chap* the left foot.

To form the accusative *را* *rā* is added to the adjective only, ex. اسب عربی را *asp-i 'arabī-rā*, کوه بلند را *kūh-i buland-rā*, دست راست را *dast-i rāst-rā*, پای چپ را *pā-yi chap-rā*.

The termination of the plural is added to the nouns only, ex. اسبهای عربی *asphā-yi 'arabī* arabian horses, کوههای بلند *kūhhā-yi buland* high hills, دستهای راست *dasthā-yi rāst* right hands, پایهای چپ *pāhā-yi chap* left feet.

Examples of the plural accusative:

اسبهای عربی را *asphā-yi 'arabī-rā*  
کوههای بلند را *kūhhā-yi buland-rā*  
دستهای راست را *dasthā-yi rāst-rā*  
پایهای چپ را *pāhā-yi chap-rā*

If a number of adjectives follow a noun, *را* *rā* is added to the last of these adjectives only, ex. قالی بزرگ خوشرنگ ترکمانی را *qālī-yi buzurḡ-i khushrang-i turkamānī-rā* the large finely coloured turkoman carpet.

A few adjectives sometimes precede the noun, which is generally followed by the indefinite article *ی* *i*, and in this case the *izāfa* is mostly omitted.

ex. خوب عوای *‘ajab havā-i*, (a) wonderful air  
 کھب اسپ *khūb aspī*, a good horse.

In very few cases adjectives precede the noun *with* the *izāfa*. ex. پیر مرد *pīr-i mard* an old man, پیر زن *pīr-i zan* an old woman, پیر بازار *Pīr-i bāzār* the Saint's bazar, سبز میدان *sabz-i meidān* the green square.

Adjectives frequently precede nouns to form compounds, ex. بدبو *badbū* of bad smell, خوشرنگ *khushrang* of fine colour, سیاهبیشه *siāhbīshā* Black Forest, سفیدکوه *Safīdkūh* White Mountain.

The *degrees of comparison* are formed by adding to the adjective:

تر *tar* for the comparative and ترین *tarīn* for the superlative.

#### Examples.

خوب *khūb* good خبتر *khūbtar* better خوبترین *khūb-tarīn* best.

به *bih* good بهتر *bihtar* better بهترین *bihtarīn* best.

بد *bad* bad بدتر *badtar* worse بدترین *badtarīn* worst.

بزرگ *buzurg* large بزرگتر *buzurgtar* bigger بزرگترین *buzurgtarīn* biggest.

کوچک *kūchik* small کوچکتر *kūchiktar* smaller کوچکترین *kūchiktarīn* smallest.

Than is expressed by از *az* ex. جان *bihtar az jān* better than life, فیل *buzurgtar az fil*, bigger than an elephant.

The *superlative construction* is the same as the ge-

native ex. بهترین مردم *bihtarîn-i mardum* the best of  
 men, بزرگترین پادشاهها *buzurgtarîn-i padishahhâ* the  
 greatest of kings (the greatest king).

## 3. NUMERALS.

## 1. Cardinal Numerals.

۱	یک <i>yak</i>	1
۲	دو <i>du</i>	2
۳	سه <i>si</i>	3
۴	چهار <i>chahâr</i>	4
۵	پنج <i>panj</i>	5
۶	شش <i>shish</i>	6
۷	هفت <i>haft</i>	7
۸	هشت <i>hasht</i>	8
۹	نه <i>nuh</i>	9
۱۰	ده <i>dah</i>	10
۱۱	یازده <i>yâzdah</i>	11
۱۲	دوازده <i>davâzdah</i>	12
۱۳	سیزده <i>sîzdah</i>	13
۱۴	چهارده <i>chahârdah</i>	14
۱۵	پانزده <i>punzdah</i>	15
۱۶	شانزده <i>shunzdah</i>	16
۱۷	هفده <i>hîvdah</i>	17
۱۸	هجده <i>hîjdah</i>	18
۱۹	نوزده <i>nuzdah</i>	19
۲۰	بیست <i>bîst</i>	20
۲۱	بیست و یک <i>bîst u yak</i>	21
۲۲	بیست و دو <i>bîst u du</i>	22
۲۳	بیست و سه <i>bîst u si</i>	23

۲۴	بیست و چهار	<i>bīst u chahār</i>	24
۲۵	بیست و پنج	<i>bīst u panj</i>	25
۳۱	بیست و شش	<i>bīst u shish</i>	26
۲۷	بیست و هفت	<i>bīst u haft</i>	27
۲۸	بیست و هشت	<i>bīst u hasht</i>	28
۳۹	بیست و نه	<i>bīst u nuh</i>	29
۳۰	سی	<i>sī</i>	30
۳۱	سی و یک	<i>sī u yak</i>	31
۴۰	چهل	<i>chihil</i>	40
۵۰	پنجاه	<i>panjāh</i>	50
۶۰	شصت	<i>shast</i>	60
۷۰	هفتاد	<i>haftād</i>	70
۸۰	هشتاد	<i>hashtād</i>	80
۹۰	نود	<i>navad</i>	90
۱۰۰	صد	<i>sad</i>	100
۱۰۱	صد و یک	<i>sad u yak</i>	101
۲۰۰	دویست	<i>davīst</i>	200
۲۱۱	دویست و یازده	<i>davīst u yāzdah</i>	211
۳۰۰	سیصد	<i>sīsad</i>	300
۴۰۰	چهارصد	<i>chahārsad</i>	400
۵۰۰	پانصد	<i>punsad</i>	500
۶۰۰	ششصد	<i>shishsad</i>	600
۷۰۰	هفتصد	<i>haftsad</i>	700
۸۰۰	هشتصد	<i>hashtsad</i>	800
۹۰۰	نصد	<i>nuhsad</i>	900
۱۰۰۰	هزار	<i>hazār</i>	1000
۲۰۰۰	دو هزار	<i>du hazār</i>	2000
۱۰۰۰۰	ده هزار	<i>dah hazār</i> <sup>1)</sup>	10 000
۱۰۰۰۰۰	صد هزار	<i>sad hazār</i>	100 000

1) ل. ... is also called لك *lak*. (The Indian lak is 100 000.)



۵۰۰ ...	کروڑ <i>kurūr</i>	500 000
۱ ...	میلیون <i>miliūn</i>	1 000 000

صدہا *sadhā* hundreds, ہزارہا *hazārha* thousands, یک *yak* *yak* or یک *yak* *bi yak* one by one, یکایک *yakāyak* suddenly, دو *du* *du* or دو *du* *bi du* by twos, etc.

جفت *juft* a pair, لنگہ *linga* the other of a pair.

Rule After cardinal numbers the noun is employed in the singular, not in the plural, as in English ex. هفت لشکر *haft lashgar* seven armies (not *haft lashgarhā*, چهل ستون *chihil sutūn*, forty columns, پنجاه روز *panjāh rāz* fifty days.

Often, and more especially in writing, collective nouns follow the numerals, ex. دویست باب خانہ *davīst bāb khāna*, 200 houses, پنج نفر فرّاش *panj nafar farrāsh*<sup>1)</sup> 5 footmen, یک دستگاہ فنجان *yak dastgāh finjān* a set of cups, — راس اسپ *dah ra's asp* 10 horses.

چهارده راس قاطر *chahūrdah ra's qūtir*, 14 mules.

دو زنجیر فیل *du zanjir fil*, 2 elephants.

صد نفر شتر *sad nafar shutur*, 100 camels.

شش عراده توپ *shish arrāda tūp*, 6 cannons.

یک دانه سرداری *yak dāna sardārī*, 1 coat.

دوازده عدد صندلی *davāzdah adad sandalī*, 12 chairs.

دو تا دستمال *du tā dastmāl*, 2 handkerchiefs.

In ordinary conversation *nafar* is used for persons and generally *tā*, sometimes *dāna* for things.

Learn the following idioms: دو سه تا *du si tā* two

1) It is difficult to translate the word *farrāsh*. A *farrāsh* may be called upon to act as housemaid or executioner.

or three; چهار پنج تا *chahār panj tā*, four or five; تا هفت هشت ده تا *haft, hasht, dah tā* some seven or ten (in this case نه *nuh* 9 is always omitted.)

### Ordinals.

یکم <i>yakum</i> first	هشتم <i>haftum</i> seventh
دویم <i>duyum</i> second	هشتم <i>hashtum</i> eighth
سیم <i>siyum</i> third	نهم <i>nuhum</i> ninth
چهارم <i>chahārum</i> fourth	دهم <i>dahum</i> tenth
پنجم <i>panjum</i> fifth	صد <i>sadum</i> hundredth
ششم <i>shishum</i> sixth	هزارم <i>hazārum</i> thousandth.

Besides the Persian ordinals the *Arabic* ordinals are to a certain extent used:

اول <i>avval</i> first
ثانی <i>sānī</i> second
ثالث <i>sālīs</i> third
رابع <i>rābiʿ</i> fourth
خامس <i>khāmis</i> fifth
سادس <i>sādīs</i> sixth
سابع <i>sābiʿ</i> seventh, etc.

Of these *arabic* ordinals اول *avval* the first, is used in dates, ex. ماه رمضان اول *avval-i māh-i Ramazān* the first of the month of Ramazan.

The first day of the month is also called غرة *ghurra* and the last day سلخ *salkh*.

The plural of اول *avval* is اوایل *avāyil*, which means the first days, the beginning.

The *arabic* ordinals are also used to distinguish so-

ver reigns bearing the same name, ex. شاه عباس اول *Shāh Abbās-i avval*, Shah Abbas the First. شاه طهماسب ثانی *Shāh Tahmāsp-i sānī*, Shah Tahmāsp II.

In enumeration the adverbial form of the arabic ordinals is mostly used: اولاً *avvalan* firstly, ثانیاً *sānīan* secondly, ثالثاً *sālisan* thirdly, etc.

#### Adverbial numbers.

These are formed by adding دفعه *dafʿa*, بار *bār* or مرتبه *martaba* to the cardinals, ex. يك دفعه *yak dafʿa* once, دو بار *du bār* twice, سه مرتبه *si martaba* three times.

دو بار *du bāra* means: over again, once more.

$2 \times 2 = 4$ : دو تا دو چهار *du tā du chahār mīshavad*.

#### Fractions.

نیم *nīm* or نصف *nisf*  $\frac{1}{2}$

ثلث *suls* or يك سه *si yak*  $\frac{1}{3}$

ربع *rubʿ* or چهار يك *chahār yak*  $\frac{1}{4}$

خمس *khums* or پنج يك *panj yak*, etc.  $\frac{1}{5}$

صد و پنج *sad u panj* 5%

صد و بیست *sad u bist* 20%

بیست درجه *bist daraja* 20° (twenty degrees)

#### 4. PRONOUNS.

##### 1) Personal pronouns.

من *man* I

تو *tu* thou

او *u* he, she, it

ما *mā* we

شما *shumā* you

ایشان *ishān* they.



The second person singular *تو* *tu* thou, is used in speaking to inferiors only, especially to servants. Otherwise *شما* *shumā* you, is used like in English or *vous* in French.

In speaking of a person of superior rank, the plural *ایشان* *ishān* is used instead of the singular *او* *ā*.

The accusative of *من* *man* is *مرا* *marā*. Otherwise the declension of the personal pronoun is the same as that of the noun.

The personal pronoun in the accusative can also be expressed by adding the shorter form of the possessive pronoun to the word preceding the verb. Thus there is no distinction between the personal and the possessive pronoun in Persian.

## 2) Possessive pronoun, shorter form.

### Singular.

### Plural.

- |          |                                    |                              |
|----------|------------------------------------|------------------------------|
| 1 person | ام <i>am</i> my, me.               | مان <i>mān</i> our, us.      |
| 2 „      | ات <i>at</i> thy, thee.            | تان <i>tān</i> your, you.    |
| 3 „      | اش <i>ash</i> his, hers, its, him. | شان <i>shān</i> their, them. |

Examples of this pronoun used both as personal and as possessive:

دلم *dil-am*, my heart, ولم کن *vil-am kun*, let me go, صدات نشنیدم *sadā-at na-shanīdam* I have not heard your voice, صدات کردم *sadā-at kardam* I called you, پیش اش میبینم *mībinam ash* I see him, پش اش ببار *pish-ash bār* bring him forward.

These forms are also sometimes used for the dative (which in classical Persian was identical with the accusative), ex. نانم بده *nān-am bidih* give me bread, گفت شان *guft-i shān* he told them.



The longer form of the possessive pronoun is identical with the personal pronoun on page 24. ex. اسپ من *asp-i man* my horse.

Illustration of the two forms of the possessive pronoun.

اسم <i>asam</i>	or	اسپ من <i>asp-i man</i>	my horse
اسپت <i>asp-at</i>	„	اسپ تو <i>asp-i tu</i>	thy horse
اسپش <i>asp-ash</i>	„	اسپ او <i>asp-i ā</i>	his horse
اسپمان <i>asp-i mān</i>	„	اسپ ما <i>asp-i mā</i>	our horse
اسپتان <i>asp-i tān</i>	„	اسپ شما <i>asp-i shumā</i>	your horse
اسپشان <i>asp-i shān</i>	„	اسپ ایشان <i>asp-i īshan</i>	their horse.

The former of these two forms is the more frequent one in ordinary conversation.

In order to form the accusative, را *rā* is added to the pronoun: اسپ مرا *aspamrū* or اسپ مرا *asp-i marā*.

To form the plural ها *hā* is added to the noun ex. اسپهای من *asphā-yi man* or: اسپها *asphā-am*.

The possessive case is often expressed by مال *māl* (property) ex. اسپ مال من *asp māl-i man* my horse کتاب مال حکیم *kitab māl-i hakīm* the doctor's book.

3. The Reflexive Pronoun in classical Persian is خود *khud*. Though this form is sometimes used in colloquial Persian, the following forms are much more usual:

خودم *khudam* myself

خودت *khudat* thyself

خودش *khudash* himself, herself, itself  
 خودمان *khudimān* ourselves  
 خودتان *khuditān* yourselves  
 خودشان *khudishān* themselves.

*Rule: Personal and possessive pronouns must be replaced by the reflexive pronoun when they refer to the same subject, ex. من خودمرا نمی‌شناسم man khudamrā na-mīshanāsam I do not know myself, اسب خودشرا دید asp-i khudashrā did he saw his horse.*

In ordinary conversation this rule is not always strictly observed, ex. دستمرا می‌خواهم بشورم *mikhāham dast-am-rā bishūram* I want to wash my hands, for دست خودمرا *dast-i khudam-rā*.

#### 4. Demonstrative Pronouns.

این *in* this آن *ān* (commonly pronounced *un*) that. When used as nouns they are declined in the ordinary way.

همین *hamīn* this same one  
 همان *hamān* (*hamun*) that same one  
 چنین *chunīn* همچنین *hamchunīn* such a one as this  
 چنان *chunān* همچنان *hamchunān* such a one as that  
 همچو *hamchu* generally pronounced *hamchi* so, such  
 چندان *chandān* and چندی *chandi* so much.

#### 5. Relative Pronouns.

که *ki* who, that, accusative: او را *chī* which.

*ki* .... *ūrā* or اش *ash*, ex.

سرباز که اسب او را کشته بودند *sarbāz ki asp-i ūrā kushta būdand* the soldier whose horse they had killed,  
 اسب که دم‌شرا بریدند *asp-i ki dum-ashrā burridand* the horse whose tail they cut off.

The *relative* pronouns *که* *ki* and *چه* *chi* are often connected with the demonstrative pronouns:

*اینکه* *īnki*, *آنکه* *ānki* (*unki*), *اینچه* *īnchi*, *آنچه* *ānchi* (*unchi*). ex. *اینکه رفت* *īnki raft* this one who went, *آنجکه گفتی* *ānchi gufti* that which you said.

If a noun is followed by a relative sentence which is to define it, a *ی* *i* is added to that noun ex. *شخصی که* *shakhsī-ki* the person that, *سگبیرا که* *sagīrā-ki* the dog which (accus.).

This relative *i* must not be confounded with the *i* of the indefinite article or the *i* which serves to form adjectives and abstract nouns, see pp. 12 and 13.

Note the construction of the following examples: *شخصی که* *shakhsī-ki* *بی او پول داده بودم* *bi ā pul dāda būdam* the person to whom I had given money, *چوبی که از* *chūbi-ki* *از قاشق میسازند* *az ā qāshuq mīsāzand* the wood out of which they make spoons.

*شهری که در آن یک فقیری نباشد* *shāhri-ki dar ā yak faqīrī na-bāshad* a town in which there is not one poor person.

6. *Interrogative pronouns.* These are identical with the relative pronouns: *که* *ki* who? and *چه* *chi* what? The latter is generally followed by *چیز* *chīz* thing, *کار* *kār* business, *حرف* *harf* word.

<i>که</i> <i>ki</i>	who?
<i>چه</i> <i>chi</i>	
<i>چیز</i> <i>chi chīz</i>	(thing)
<i>کار</i> <i>chi kār</i>	(business)
<i>حرف</i> <i>chi harf</i>	(word)

} what?



Among the common people چیه *chi chī* is often used for چیزه *chi chīz*.

Note the construction of the following sentences: این اسب کیست *in asp-i kī-st?* (*ki ast*) whose horse is this?

این چه حرف است *in chi harf ast?* what word is this? (what do you mean by this?) آن مرد کی بود *ān mard ki būd?* who was that man? از این چه بهتر است *az in chi bihtar ast?* what is better than this?

کدام *kudām* which? ex: کدام شخص *kudām shakhs?* which person? کدام کتاب *kudām kitāb?* which book? چند *chand* how much? how many? بودند *chand nafar būdand?* how many were they? این تفنگرا *in tufang-rā chand kharīdī?* how much did you give for this gun?

چرا *chirā* (originally the accusative or dative of *chī*) why? ex. چرا نگفتی *chirā na gufti?* why did you not say (so)?

چرا *chirā* in vulgar Persian is very frequently used instead of the affirmative بلی *bālī* or آری *ārei* yes, ex. چرا پول داری *pūl dārī?* — *chirā* have you any money? — yes. This is an abbreviation of چرا نداشته باشم *chirā na dāshta bāsham?* why should I not have any?

کجا *kujā?* where?

کی *kei?* } when?  
کی چه وقت *chi vakht?*

کی *kei* is also used in the meaning of how, ex. کی میشود *kei mishavad?* how can it be?

#### Table of Indefinite Pronouns and Adverbs.

همه *hama* all

همه همه *hama hama* all together



هر يك	har yak	every one	
هر کدام	har kudām		
هر كه	har ki		} whoever
هر آنكه	har ān-ki		
هر كس	har kas		
هر كسيكه	har kasī-ki		
چند نفر	chand nafar	some (persons)	
چند تا	chand tā	some (things)	
هر چيز	har chīz		} everything
هر چيزی	har chīzī		
چه	har chi		} whatever
هر آنچه	har unchi		
هر چيز	har chīz		
هر چيزيکه	har chīzī-ki		
همه جا	hama jā	everywhere	
هر جا	har jā		} wherever
هر جایکه	har jā-ki		
هر کجا	har kujā		
هر طرف	har taraf		} wherever (in whatever direction)
بهر سمت	bi har samt		
هر سو	har sū		
هر ضریکه	har tourī-ki	in which ever way	
هر وقت	har vakht	at any time	
همیشه	hamīsha	always	
هر روز	har rūz	every day	
هر شب	har shab	every night	
روز و شب	shab u rūz		} day and night
روزی شبانه	shabāna rūz		
همه روز	hama rūzā	all day long	
هر دو	har du	both	
بهر حال	bi har hāl	in any case, at all costs.	

## 5. THE VERB.

The *Persian verb* is particularly simple and easy to learn. There is only *one* conjugation. All tenses are formed from two fundamental parts, the *imperative* and the *infinitive*. The terminations added to these are the same in all verbs without any irregularities.

1. The auxiliary verb بودن *būdan* to be, is slightly irregular only in so far, as it has three radicals: هست *hast*, بود *būd* and باش *bāsh*.

*Infinitive* بودن *būdan* to be.

*Indicative.*

Present (weaker form).

ام <i>am</i> I am	ایم <i>īm</i> we are
ای <i>i</i> thou art	اید <i>id</i> you are
است <i>ast</i> he, she, it is	اند <i>and</i> they are.

Present (stronger form) <sup>1</sup>

هستم <i>hastam</i> I am	هستیم <i>hastīm</i> we are
هستی <i>hasti</i> thou art	هستید <i>hastid</i> you are
هست <i>hast</i> he, she, it is	هستند <i>hastand</i> they are.

Present negative.

نیستم <i>nīstam</i> I am not	نیستیم <i>nīstīm</i> we are not
نیستی <i>nīstī</i> thou art not	نیستید <i>nīstid</i> you are not
نیست <i>nīst</i> is not	نیستند <i>nīstand</i> they are not.

1) The stronger form is more emphatic than the weaker form ex.  
توی جنگل شکار است *tūyi jangal shākār ast?* Is there game in the forest? answer: هست *hast* there is. — وگرنه من همان خاکم که *vagarna man hamān khāk am ki hastam* otherwise I am but the dust I (really) am. (Saadi).

Similarly words ending in a long vowel are contracted with forms of the present *هستم* *hastam* when followed by them, ex. *ماست* *māst* (for *مااست* *mā ast*) *شماست* *shumā-st* (for *شما است* *shumā ast*).

*تو* *tu* (thy, thine) and *است* *ast* form *tust* (with a short vowel)

*که* *ki* (who, whose) and *است* *ast* form *کیست* *kīst*, the other forms with *که* *ki* are: *کیستم* *kīstam*, *کیستی* *kīstī*, *کیستیم* *kīstīm*, *کیستید* *kīstīd*, *کیستند* *kīstand*, ex. *این شخص کیست* *in shakhs kīst?* who is this person? *ما سگ کیستیم* *mā sag-i kīstīm?* whose dogs are we? (idiom).

Very often this contraction is not expressed in writing, but exists none the less in pronunciation.

#### Preterite (French *je fus*)

<i>بودم</i> <i>būdam</i> I was	<i>بودیم</i> <i>būdīm</i> we were
<i>بودی</i> <i>būdī</i> thou wert	<i>بودید</i> <i>būdīd</i> you were
<i>بود</i> <i>būd</i> he, she, it was	<i>بودند</i> <i>būdand</i> they were.

#### Imperfect (French *j'étais*).

<i>میبودم</i> <i>mībūdām</i> I used to be
<i>میبودی</i> <i>mībūdī</i> thou used to be
<i>میبود</i> <i>mībūd</i> he, she, it used to be
<i>میبودیم</i> <i>mībūdīm</i> we used to be
<i>میبودید</i> <i>mībūdīd</i> you used to be
<i>میبودند</i> <i>mībūdand</i> they used to be.

#### Perfect.

<i>بوده ام</i> <i>būda am</i> I have been
<i>بوده ای</i> <i>būda ī</i> thou hast been
<i>بوده است</i> <i>būda ast</i> he has been

ایم *būda im* we have been  
 آید *būda id* you have been  
 اند *būda and* they have been

## Pluperfect.

بودم *būda būdam* I had been, etc.

## Future.

(formed with the auxiliary verb خواستن *khūstan* and the shortened infinitive بود *būd*)

خواهم بود *khāham būd* I shall be  
 خواهی بود *khāhi būd* thou wilt be  
 خواهد بود *khāhad būd* he will be  
 خواهیم بود *khāhīm būd* we shall be  
 خواهید بود *khāhīd būd* you will be  
 خواهند بود *khāhand būd* they will be.

## Infinitive.

بودن *būdan* } to be.  
 هستن *hastan* }

## Past participle.

بود *būda* been.

## Imperative.

باش *bāsh*! be! The other persons of the imperative are identical with the corresponding persons of the subjunctive present.

## Subjunctive.

## Present.

باشم <i>bāsham</i> I may be	باشیم <i>bāshīm</i> we may be
باشی <i>bāshī</i> thou mayest be	باشید <i>bāshīd</i> you may be
باشد <i>bāshad</i> he may be	باشند <i>bāshand</i> they may be.



## Imperfect.

میباشم *mībāsham* I might be  
 میباشی *mībāshī* thou mightest be  
 میباشد *mībāshad* he might be  
 میباشیم *mībāshīm* we might be  
 میبایید *mībāshīd* you might be  
 میباشند *mībāshand* they might be.

The *Pluperfect of the Subjunctive* is expressed by بودم *būdam*, میبودم *mībūdām*, or باشم بود *bāsham būda*. See special usages of the tenses p. 43.

The *Optative* باد *bād* may he (she or it) be, is used in phrases expressing a wish e.g. عمرت دراز باد *umrat dirāz bād!* may your life be long! مبارک باد *mubārak bād!* may it be blessed!

2. The *auxiliary verb* شدن *shudan*, 'to become', is a regular verb and as such forms its indicative and subjunctive present from the imperative شو *shou*, while all the other parts are derived from the shortened infinitive شد *shud*. The و of the imperative شو is pronounced *v* when a vowel is added, e. g. شویم *havīm*, شوند *shavand*.

## Indicative.

## Present.

میشم *mīshavam* I become  
 میشوی *mīshavī* thou becomest  
 میشود *mīshavad* he becomes  
 میشویم *mīshavīm* we become  
 میشوید *mīshavīd* you become  
 میشوند *mīshavand* they become.

Preterite (French *je devins*).

شدم <i>shudam</i> I became	شدیم <i>shudīm</i> we became
شدی <i>shudī</i> thou becamest	شدید <i>shudīd</i> you became
شد <i>shud</i> he became	شدند <i>shudand</i> they became.

Imperfect (French *je devenais*).

میشدم <i>mīshudam</i> I became
میشدی <i>mīshudī</i> thou becamest
میشد <i>mīshud</i> he became
میشدیم <i>mīshudīm</i> we became
میشدید <i>mīshudīd</i> you became
میشدند <i>mīshudand</i> they became.

## Perfect.

آم <i>shuda am</i> I have become
اشدی <i>shuda ā</i> thou hast become
است <i>shuda ast</i> he has become
ایم <i>shuda īm</i> we have become
اید <i>shuda īd</i> you have become
اند <i>shuda and</i> they have become.

## Pluperfect.

بودم <i>shuda būdam</i> I had become
بودی <i>shuda būdī</i> thou hadst become
بود <i>shuda būd</i> he had become
بودیم <i>shuda būdīm</i> we had become
بودید <i>shuda būdīd</i> you had become
بودند <i>shuda būdand</i> they had become.

## Future.

خواهم شد <i>khāham shud</i> I shall become
خواهی شد <i>khāhī shud</i> you will become
خواهد شد <i>khāhad shud</i> he will become

خواهیم شد *khāhīm shud* we shall become  
 خواهید شد *khāhīd shud* you will become  
 خواهند شد *khāhand shud* they will become.

## Infinitive.

شدن *shudan* to become.

## Present participle.

شوند *shavanda* becoming (hardly ever used).

## Past Participle.

شده *shuda* become.

## Gerund.

شدنی *shudanī* what ought to become.

## Subjunctive.

## Present.

شوم *shavam* <sup>1)</sup> I may become  
 شوی *shavī* thou mayest become  
 شود *shavad* he may become  
 شویم *shavīm* we may become  
 شوید *shavīd* you may become  
 شوند *shavand* they may become.

The *Imperfect* of the *Subjunctive* is identical with the *Imperfect* or the *Preterite* of the *Indicative*.

The *Pluperfect* of the *Subjunctive* and of the *Indicative* are also identical, 'بودم' *shuda būdam*.

## The Regular Verb.

All infinitives end either in *دن* *dan* or in *تن* *tan*.

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1) or بشوم *bishavam*, see p. 44.

In order to conjugate a verb, it is necessary to know its *infinitive* and its *imperative*.

The imperatives of all verbs in *یدن* *idan* are obtained by cutting off this ending e.g. Infin: پرسیدن *pursidan* to ask, imperative: پرس *purs!* ask!

From the *Imperative* are derived:

1) the Present of the Indicative, by prefixing the syllable می *mī* and adding the terminations م *-am*, ی *-ī*, د *-ad*, etc. می‌پرسم *mī-purs-am*, می‌پرسی *mī-purs-ī*, etc.

2) the Present of the Subjunctive, by prefixing the syllable بد *bi* and adding the same personal terminations: بدپرسم *bi-purs-am*, بدپرسی *bi-purs-ī*, etc.

All other forms are derived from the *shortened infinitive* i.e. the infinitive less the ending ن *an*, ex: پرسیدم *pursīd-am*, پرسیدی *pursīd-ī*, etc. — گفتن *guftan*, to speak, shortened infinitive, گفت *guft*, preterite, گفتم *guft-am*, etc.

### Paradigm of the Regular Verb.

#### Active Voice.

Radicals { Infinitive: گرفتن *giriftan* to seize, to take.  
Imperative: گیر *gīr!* take! <sup>1)</sup>.

#### Indicative.

#### Present.

میگیرم <i>mīgīram</i> I take	میگیریم <i>mīgīrīm</i> we take
میگیری <i>mīgīrī</i> thou takest	میگیرید <i>mīgīrīd</i> you take
میگیرد <i>mīgīrad</i> he takes	میگیرند <i>mīgīrand</i> they take.

1) In colloquial Persian the form بگیر *bigīr* is always used, instead of گیر *gīr*.



Preterite (French *je pris*).

گرفتم <i>giriftam</i> I took	گرفتیم <i>giriftim</i> we took
گرفتی <i>girifti</i> thou tookest	گرفتید <i>giriftid</i> you took
گرفت <i>girift</i> he took	گرفتند <i>giriftand</i> they took.

Imperfect (French *je prenais*).

میگرفتم <i>mīgiriftam</i> I took or used to take
میگرفتی <i>mīgirifti</i> thou tookest
میگرفت <i>mīgirift</i> he took
میگرفتیم <i>mīgiriftim</i> we took
میگرفتید <i>mīgiriftid</i> you took
میگرفتند <i>mīgiriftand</i> they took.

## Perfect.

گرفته ام <i>girifta-am</i> I have taken
گرفته ای <i>girifta-i</i> thou hast taken
گرفته است <i>girifta ast</i> he has taken
گرفته ایم <i>girifta-im</i> we have taken
گرفته اید <i>girifta-id</i> you have taken
گرفته اند <i>girifta and</i> they have taken.

## Pluperfect.

گرفته بودم <i>girifta būdam</i> I had taken
گرفته بودی <i>girifta būdi</i> thou hadst taken
گرفته بود <i>girifta būd</i> he had taken
گرفته بودیم <i>girifta būdim</i> we had taken
گرفته بودید <i>girifta būdid</i> you had taken
گرفته بودند <i>girifta būdand</i> they had taken.

## Future.

خواهم گرفت <i>khāham girift</i> I shall take
خواهی گرفت <i>khāhī girift</i> thou wilt take

خواهد گرفت *khahad girift* he will take  
 خواهیم گرفت *khāhīm girift* we shall take  
 خواهید گرفت *khāhīd girift* you will take  
 خواهند گرفت *khāhand girift* they will take.

## Infinitive.

گرفتن *giriftan* to take.

## Present Participle (rarely used).

گیرنده *gīranda* one who is taking.

## Past Participle.

گرفته *girifta* taken.

## Gerund.

گرفتنی *giriftanī* what must be taken.

## Imperative.

بگیر *bigīr!* take! (obsolete: گیر *gīr*). The other persons of the Imperative are identical with the corresponding forms of the Subjunctive.

## Subjunctive.

بگیرم *bigīram* I may take  
 بگیری *bigīrī* thou mayest take  
 بگیرد *bigīrad* he may take  
 بگیریم *bigīrīm* we may take  
 بگیرید *bigīrīd* you may take  
 بگیرند *bigīrand* they may take.

The past tenses of the Subjunctive are identical with the past tenses of the Indicative. The Perfect of the Subjunctive is گرفته باشم *girifta bāsham*. See: Special usages of tenses p. 43.

## Passive Voice.

The passive voice is formed by adding the auxiliary verb شدن *shudan* to the past participle.

## Indicative.

## Present.

گرفته میشوم *girifta mīshavam* I am taken, etc.

Preterite (French *je fus pris*).

گرفته شدم *girifta shudam* I was taken, etc.

Imperfect (French *j'étais pris*).

گرفته میشدم *girifta mīshudam* I was taken, etc.

## Perfect.

گرفته شده ام *girifta shuda am* I have been taken.

## Pluperfect.

گرفته شده بودم *girifta shuda būdam* I had been taken.

## Future.

گرفته خواهم شد *girifta khāham shud* I shall be taken.

## Infinitive.

گرفته شدن *girifta shudan* to be taken.

## Past Participle.

گرفته شده *girifta shuda* having been taken.

## Imperative.

گرفته شو *girifta shou* be taken.

*Subjunctive.**Present.*

گرفتند *girifta shavam* I may be taken.

The *past tenses* of the *Subjunctive* are identical with those of the *Indicative*.

All Persian verbs are formed in the same way as گرفتن *giriftan*, by adding the verbal terminations to the two radical forms viz. the shortened infinitive and the imperative without به *bi*.

In the so called *irregular verbs* the irregularity consists only in the infinitive and imperative being derived from different roots, as دادن *dādan* to give, imperative: ده *dih*, or دیدن *dīdan* to see, imperative: بین *bīn*. Otherwise they offer no irregularity, the tenses being formed as in the case of regular verbs.

Thus in order to form all its parts, it is necessary to know the *infinitive* and the *imperative* of a verb, e. g. the verb *to see*: shortened infinitive: دید *did*, imperative: بین *bīn*, present: میبینم *mībīnam*, preterite: دیدم *dīdam*, subjunctive present: ببینم *bibīnam*, etc.

All verbs whose imperatives end in a long vowel (*ā* or *ū*) insert a ی *y* between these radical vowels and the termination, e. g.: گفتن *guftan* to say, imperative: گو *gū*, present: میگویم *mīgūyam*. نمودن *namūdan*, imperative: نما *namā*, present: مینمایم *mīnamāyam*.

In the same way verbs beginning with a vowel insert a ی *y* between the prefix به *bi* and the initial vowel, thus giving the sound of *ī*, e. g.: آمدن *āman* to come, imperative: آ *ā* and بیا *bīā*. Mark the forms



showing this inserted ی (y and ī) in the following couplet of Saadī:

گفته بودم چون بیایی غم دل با تو بگیرم  
چه بگیرم که غم از دل برود چون تو بیایی

*Gufta būdam chun biāyī gham-i dīl bā tu bigūyam;  
Chī bigūyam, ki gham az dīl biravad chūn tu biāyī.*

I had meant when thou shouldst come, to tell thee the sorrow of my heart. What shall I say, since sorrow flees from my heart when thou comest.

#### *Obsolete Parts of the Verb.*

Some parts of the verb are almost obsolete in modern Persian and are only occasionally used in speaking. These are:

1) The subjunctive بوم *buvam* I might be, for which باشم *bāsham* is used.

2) The negative imperative ما *ma*, ex.: مگو *magū* do not say, مگیر *magīr* do not take. (In classical Persian the distinction between the two negatives ما *ma* and نه *na* is kept up exactly as in Hindustani: مت آو *mat āo*, do not come, and نه آیا عی *na āyā hāi* he did not come). In modern Persian the negative نه *na* is almost exclusively used: نگو *na-gū* do not speak, نگیر *na-gīr* do not take.

3) The present participle is almost obsolete. When it is used it mostly has the meaning of a noun or adjective, e. g.: بخشنده *bakhchanda* gracious.

4) The present participle in آن *ān* is only used in phrases like the following: صحبت کنان *suhbat kunān*

conversing, *لند لند کنان* *lund lund kunān* murmuring,  
 کشان کشان *kashān kashān* dragging.

*Special usages of Tenses.*

The *Preterite* is used in narrating events which follow close on one another. Whenever the narration is interrupted by a description or a simultaneous action, the *Imperfect* is used, as in the following example: *بشهر رسیدیم، بازار رفتیم شخصی صدا کرد* *bi shahr rasīdīm, bāzār raftīm, shakhsī sadā kard*, we reached the town, we went to the market, somebody shouted. In this case the three actions follow one another. But in the following sentence: *بشهر رسیدیم بازار رفتیم شخصی صدا میکرد* *bi shahr rasīdīm, bāzār raftīm, shakhsī sadā mīkard* we reached the town, we went to the market, someone was shouting, — the third action took place either simultaneously with or before the second one. The *preterite* corresponds with the French *passé défini* and the *imperfect* with the French *imparfait*.

Secondly the *Imperfect* is used to denote the duration or frequency of an action, ex. *شخصی طوطی را میپرورید* *shakhsī tūtīrā mīparvarīd* a man was bringing up a parrot (duration) *وقت صبح قرآن میخواند* *vakat-i subh qur'ān mīkhānd* in the morning he used to read the Koran (frequency).

Thirdly the *Imperfect* is used to denote actions which are not real, but only supposed (Subjunctive), ex. *شما میامدید* *shumā mīāmādīd?* would you have come? *اگر باران میامد خیلی بد میگذشت* *agar bārān mīāmad, kheilī bad mīguzasht*, if it had rained it would have been very disagreeable.

In the language of the common people the *imperfect* is sometimes used instead of the present tense, both in the indicative and in the subjunctive mood, ex.: چه میخواستید *chi mikhāstīd?* or چی میخواستید *chi chī<sup>1)</sup> mikhāstīd?* what do you want? — تا میشنیدند *tā mīshanīdand* for میشنوند *tā mīshanavand*, that they may hear.

Irregularities in the use of می *mī* and به *bī* are not unfrequent, but ought not to be imitated.

بودم *būdam* and باشم *bāsham* do not take the prefix اگر *mi*, e. g.: اگر بودم *agar būdam* if I was. اگر باشم *agar bāsham* if I were. اگر بوده باشم *agar būda bāsham* if I had been. Both forms شوم *shavam* and بشوم *bishavam* are in use.

داشتن *dāshtan* when it means *to have* never takes the prefix می *mī*, but only when it means *to keep*, *to hold*, ex.: پول دارم *pūl dāram* I have money; but پول را میدارم *pūl-rā nigāh mīdāram*, I keep the money.

As داشتن *dāshtan*, *to have* takes neither می *mī* nor به *bī*, there is no difference between the Indicative and Subjunctive present. In order to avoid this identity, the *perfect* of the subjunctive is used instead of the present, ex.: داشته باشم *dashta bāsham* I may have.

When خواستن *khāstan* means *to wish*, *to want*, the prefix می *mī* may not be omitted. The present خواهم *khāham* (without *mī*) has the meaning of *I shall* and is used to form the future, ex. گفت خواهم *khāham guft* I shall say, میخواهم بگویم *mikhāham bigūyam* I want to say.

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1) The common people often use *chī* for *chīs* چیز thing.



برخاستن *barkhūstan* to rise, برداشتن *bardāshstan* to lift and برگشتن *bargashtan* to return, take the prefix *mī* after *بر* *bar*, ex. برمیخیزم *barmīkhīzam* I rise, برمیگردیم *barmīgardīm* we return. The prefix *به* *bi* in these verbs is omitted altogether, ex.: برخیز *barkhīz!* rise! اگر برگردم *agar bargardam*, if I return. In the same way the verbs composed with *در* *dar* have the *mī* and *bi* after the preposition. These verbs are: در کردن *dar kardan* to empty, در آمدن *dar āmadan* to get out, در آوردن *dar āvurdan* to bring out and در رفتن *dar raftan* to escape, ex.: چوب پنبه در بیار *chūb-i pamba dar bīār* pull out the cork, توبه در میکنند *tūp dar mīkunand* they are emptying (firing) a cannon<sup>1</sup>).

\* The shortened infinitive (without *an*) is used:

1) with خواهم *khāham* (Future).

2) after the impersonal verbs:

میتوان *mītavān* it is possible

میشود *mīshavad* it is possible

میشد *mīshud* it was possible

باید *bāyad* it is necessary

بایست *bāyist* it was necessary

and their negatives, ex.: کمان رستم نمیتوان کشید *ka-mān-i Rustam na-mītavān kashīd*, it is impossible to draw Rustam's bow.

The Subjunctive is always used after میخواهم *mīkhāham* I want and میتوانم *mītavānam* I can, ex.: میخواهم

1) Verbs composed with *و* *vā* follow the same analogy ex. ایستادن *vā īstādan* to stop, stand still, imperat. *vā īst!* stop! — *vā* گذاشتن *vā gushtan* to leave to, *vā kardan* to open.



نان بخورم *mīkhāham nun bikhuram* I want to eat bread,  
 نمیتوانم پا شوم *namitavānam pā shavam* I cannot rise.

The Subjunctive mood is generally employed when an intention, a desire, a condition or a doubt is to be expressed. It is immaterial in such cases, whether the conjunctions *تا tā*, *تا که tā ki*, so that, *اگر agar*, if, *کاش kāsh*, would that! are added or not. These conjunctions are 'naturally often omitted in a language remarkable for its extreme terseness of expression.

*Examples of the use of the Subjunctive.*

ببینم *bibīnam* let me see  
 تا ببینم *tā bibīnam* that I may see  
 کاش ببینم *kāsh bibīnam!* would I might see!  
 بگو بیاید *bigū biyāyad* tell him to come  
 باشد *bāshad* let it be.  
 برد بیوشد *burd bipūshad* he took it away to put it on  
 هر کتابی را بگویند *har kitābīrā bigūyand* whatever book they might name  
 بده بخورم *bidih bikhuram* give (me something) that I may eat  
 کنند پس بگیرم *dādam durust\* kunand, pas bigīram* I gave it them to repair that I might then take it back.

*Causal Form.*

The causal verb is formed by adding *اندن āndan* or *انیدن ānidan* to the imperative root, ex. *ترس tars* fear *ترساندن tarsāndan* *ترسانیدن tarsānidan* to frighten *رو rou* go, *روانیدن ravāndan* or *روانیدن ravānidan* to cause to go.

دو *dou*, run. دوآندن *davāndan* or دوآنیدن *davānīdan* to put to a gallop (a horse). The causal form نشانیدن *nishāndan* to cause to sit down, to seat, from نشستن *nishastan* to sit, is irregular.

### Compound Verbs.

In modern Persian the use of simple verbs is very limited. The original simple verbs have mostly been replaced by an auxiliary verb joined to a noun or adjective. These latter are not unfrequently arabic, especially the abstract nouns.

The verbs mostly used as auxiliaries are the following:

- کردن *kardan* (imperat کن *kun*) to do  
 نمودن *namūdan* (نما *namā*) to show, to do  
 شدن *shudan* (شو *shou*) to become  
 بودن *būdan* (باش *bāsh*) to be  
 زدن *zadan* (زن *zan*) to strike  
 خوردن *khurdan* (خور *khur*) to eat, to be struck <sup>1)</sup>  
 دادن *dādan* (ده *dih*) to give  
 گرفتن *giriftan* (گیر *gīr*) to take, to seize, to begin  
 آوردن *āvurdan* (آر *ār*) to bring  
 بردن *burdān* (بر *bar*) to take off, to carry  
 رسیدن *rasīdan* (رس *ras*) to arrive  
 رساندن *rasāndan* (رسان *rasān*) to make arrive, to cause

---

1) The passive voice of all verbs meaning: to hit, to knock, to strike, to throw, can be expressed by خوردن *khurdan*, ex.: زخم زدن *zakhm zadan* to strike a wound, passive زخم خوردن *zakhm khurdan* to be wounded. In a similar way the following expressions are used تکان خوردن *takān khurdan* to receive a push, زمین خوردن *zamīn khurdan* to fall on the ground, etc.

- بستن *bastan* (بند *band*) to tie  
 افتادن *uftādan* (افت *uft*) to fall  
 انداختن *andākhtan* (انداز *andāz*) to throw  
 نهادن *nihādan* (ن *niḥ*) to place, to put  
 داشتن *dāshtan* (دار *dār*) to have, to hold  
 خواستن *khāstan* (خوا *khāh*) to wish, to want  
 کشیدن *kashīdan* (کش *kash*) to draw, to pull, to suffer  
 \* آمدن *āmadan* (آ *ā*) to come  
 رفتن *raftan* (رو *rou*) to go  
 ساختن *sākhtan* (ساز *sāz*) to make  
 دیدن *dīdan* (بین *bīn*) to see  
 \* فرمودن *farmūdan* (*farmā*) to order (used in speaking  
 of anything done by superiors)  
 یافتن *yāftan* (یاب *yāb*) to find.

## 6. PREPOSITIONS.

The *Prepositions* form the only difficult chapter in Persian Grammar. The difficulty is caused by the fact that in cases where the classical language demands their use, modern Persian frequently discards them or else replaces them by various idiomatic expressions. The student would do well to commit the following examples to memory and to carefully observe the way in which the prepositions are used in the dialogues and Persian text given in this book.

The *original* and partly obsolete *prepositions* will be marked by brackets [ ]. They are *not* followed by the *isāfa*.

The words which, in the language as spoken at the present day, replace the original prepositions, are mostly



concrete nouns like رو *rū* face, سر *sar* head, پهلو *pahlā* side, etc.

The secondary prepositions, which are really nouns, require the *izāfa* to connect them with the word they govern ex: روی میز *rū-yi mīz* on the table (surface of the table) پشت پرده *pusht-i parda* behind the curtain (back of the curtain).

Very frequently however the preposition is left out altogether:

- |                                |                      |
|--------------------------------|----------------------|
| 1) [ در <i>dar</i>             | } in, into, (at, on) |
| تو <i>tū</i>                   |                      |
| میان <i>mīān</i> (middle)      |                      |
| در میان <i>dar mīān</i>        |                      |
| داخل <i>dākhil</i> (entering)  |                      |
| اندرون <i>andarūn</i> (inside) |                      |
| رو <i>rū</i> (face)            |                      |
| به <i>bi</i>                   |                      |

Of the above equivalents of the English prepositions *in, into, etc.* تو *tū* and the leaving out of the preposition are the most common.

در *dar* is mostly used with names of towns and countries, with dates or in connection with other prepositions conveying the same meaning.

#### Examples:

- توی شیشه *tū-yi shīsha*, in (into) the bottle.  
 در طهران *dar Tahrūn*, at Teheran.  
 در شهر *dar shahr*, in town.  
 در زمان خاقان مغفور *dar zamān-i Khāqān-i maghfūr*, in the days of the deceased monarch.



در روز عید *dar rûz-i id*, on the day of the festival.

تفنگ دست او بود *tufang dast-i â bud*, the gun was in his hand.

تبریزین در دست داشت *tabarzin dar dast dâsht*, he had an axe in his hand.

در هوا *dar havâ*, in the air.

روی هوا *rû-yi havâ* in the air.

میان دریا *mîân-i daryâ* in the sea.

در میان کاغذ *dar mîân-i kâghaz* in paper (wrapt).

روی رخت خواب *rû-yi rakht-i khâb* in bed.

اندرون اطاق *andarân-i utâq* in (side) the room.

سوار کالسکه *savâr-i kâloska* in a carriage.

بغل او *baghal-i â* in his arms.

خانهٔ حکیم *khâna-yi hakim* in the house of the doctor.

در نزدیکی سراپرده *dar nazdiki-yi sarâparda* in the neighbourhood of the Royal tents.

رکاب شاه *rikâb-i shâh* } in the King's

در رکاب شاه *dar rikâb-i shâh* } retinue.

بقایق نشسته *bi qâiq nishasta* sitting in a boat.

بزمین فرود می‌رود *bi zamîn' furûd mîravad* it penetrates into the earth.

اموالی که داخل ایران  
میشود *amvâlî-ki dâkhil-i Irân mîshavad*  
gods which are imported into  
Persia.

2) [ بر <i>bar</i> ]	} (riding)	} on, upon, over, across.
رو <i>rū</i> (face)		
سر <i>sar</i> (head)		
سوار <i>savār</i>		
سوار به <i>savār bi</i>		
بین <i>bein</i> between	} (riding)	} on, upon, over, across.
در بین <i>dar bein</i> between		
بالا <i>bālā</i> above		
در بالا <i>dar bālā</i> above		

[بر *bar*] is hardly ever used alone in modern conversation.

### Examples.

پلی بر روی رودخانه ساخته بودند *pulī bar rū-yi rādkhāna sūkhta būdand* They had built a bridge across the river.

پلی سر رودخانه ساخته بودند *pulī sar-i rādkhāna sūkhta būdand* They had built a bridge across the river.

پادشاه روی تخت نشست *pādishāh rū-yi takht nishast* The King sat down on the throne.

روی صندلی *rū-yi sandalī* on a chair.

روی دریا *rū-yi daryā* on the sea.

سر میز *sar-i mīz* on the table.

زینی که سر اسب بود *zīnī-ki sar-i asp būd* the saddle that was on the horse.

سر تاخته اسب *sar-i tākhta asp* on a galloping horse.

خاکستر سر آتش بود *khākistar sar-i ātash būd* there were ashes on the fire.

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صاحب منصب سوار *sāhib mansab savār-i asp būd* an officer was riding on a horse.  
 اسپ بود *asp būd*  
 سوار شتر *savār-i shutur* on a camel.  
 سوار کشتی *savār-i kashtī* on board ship.

بین راه , در بین راه *bein-i rāh, dar bein-i rāh* on the way.  
 برف زمین ماند بود *barf zamīn mānda būd* snow had remained on the ground.

از رودخانه گذشتیم *az rūdkhāna guzashtīm* we went across the river.  
 از تمام ایران گذشتیم *az tamām-i Irān guzashtīm* we went across all Persia.

3) [به *bi*]

طرف *taraf*

سمت *samt*

بسمت *bi samt*

سو *sū*

رو به *rū bi*

} to, towards.

به *bi* is often left out when it is the equivalent of English *to*, before names of places. ex منزل رفت *manzil raft* he went to the house. In the language of the common people it is omitted also when it stands for the dative, ex: بد *bidih* من *man* give me, instead of: بمن *bi man*.

The various ways in which به *bi* and its equivalents are employed, may be seen in the following examples:

کتابرا بمن بد *kitābrā bi man bidih* } give me the book.  
 کتابرا بد من *kitābrā bidih man*

بکالاسک *bi kālaska* by carriage.

باردو رسیدیم *bi urdū rasīdīm* we came to the camp.

بشیراز *bi Shīrāz* to Shiraz.

بقدر يك انگشت *bi qadr-i yak angusht* one finger's breadth.

باب *bi āb* with water.

باحتياط *bi ihtiyāt* with care.

پنج تومان میفروشم *bi panj tūmān mīfurūsham* I sell it for 5 tumans.

پنج تومان میفروشم *panj tūmān mīfurūsham* I sell it for 5 tumans.

بصرف جیب خرد مان *bi sarf-i jīb-i khūd-i mun* from our own pocket.

طرف کوهستان *taraf-i kūhistān* towards the mountains.

بسمت اردو *bi samt-i urdū* towards the camp.

سوی منزل *sū-yi manzil* towards the station.

رو به بالا *rū bi bālū* upwards.

برو منزل *birou manzil*, go home.

طهران رفت *Tahrān raft*, he went to Tehran.

کنار دریای خزر رسیدیم *kanār-i Daryā-yi Khazir rasīdīm* we came to the shore of the Caspian Sea.

ببازار میروی *bāzār mīravī?* are you going to the bazaar?

4) [با *bā*]

همراه *hamrah* (same way) | with, by.

### Examples.

اهل ایران بادست *ahl-i Irān bā dast mīkhurand* The people of Persia eat with their hands.

فرنگی ها با کار و *Farangīhā bā kārd u changāl mīkhurand* the Europeans eat with knife and fork.

چنگال میخورند *hakīmrū hamrah bīār* bring the doctor with you.



چند نفر همراه شاه *chand nafar hamrāh-i Shāh Farangistān*  
 فرنگستان رفتند *raftand?* how many persons went with  
 the Shah to Europe?

برادر همراهم بود *barādar-am hamrāh-am būd*, my brother  
 was with me.

همراه قافله رفتم *hamrāh-i qāfila raftam* I went with the  
 caravan.

باقافله رفتم *bā qāfila raftam* I went by caravan.

با جان و دل *bā jān u dīl* with heart and soul.

هرچه میشود بشود *har chi mīshavad bishavad*, *bā Khudā-st*,  
 با خداست come what may, it is "with God".

با این همه علم باز *bā īn hama ʿilm bāz khar ast* notwithstanding  
 خراست standing all this knowledge, he is an ass.

بی [ *bī* ]  
 بدون *bidūn* } without.

بی دوربین *bī dūrbīn* without a telescope.

بی زحمت *bī zahmat* without trouble.

بدون اطلاع من *bidūn-i ittīlāʿ-i man bīrūn na-rou* with-  
 بیرون نرو out my knowledge do not go out.

با *bā* and بی *bī* are much used to form compound  
 adjectives, and بی *bī* also to form nouns and adverbs ex:

با صفا *bā safā* fine, lovely

با اطلاع *bā ittīlāʿ* endowed with knowledge.

بامصرف *bā māsrāf* useful,

بی صفا *bī safā* ugly.

بی اطلاع *bī ittīlāʿ* ignorant.

بی مصرف *bī masraf* useless.

بی ادبی *biādabī* incivility.

بی ادبانه *biādabāna* impolitely.

- 6) [جز *juz*]  
 الا *illā*  
 بجز *bi juz*  
 غیر از *gheir az*  
 باستثنا *bi istisnā*
- } except, besides.

## Examples.

کسی غیر از من *gheir az man kasī namīdānad bi*  
 نمیداند بجز دو نفر *juz du nafar az dūsthā-yi man*  
 از دوستهای من *besides myself nobody knows it,*  
*except two of my friends.*

نیست خدا الا خدا *nīst khudā illā khudā* there is no  
 God but God.

همه کس از این کار *hama kas az īn kār rāzī and, bi*  
 راضی اند باستثنای *istisnā-yi banda* Everybody is  
 بنده *pleased with this affair, except*  
*myself (lit. the slave).*

- 7) [از *az*]  
 از راه *az rāh* by way of  
 از رو *az rū* from, according to,  
 (French *selon*)
- } from, out of,  
 by, of, (for)

از اصفهان آمدم *az Isfahān āmadam* I came from  
 Isfahan.

این اسب از دست میرود *īn asp az dast mīravād* this horse  
 gets out of hand.

این کتاب از سعدی *īn kitāb az Saʿdī-st* this book is by  
 است Saadi.

از راه التفات *az rāh-i iltifāt* by way of kindness.

از روی کتاب خوشخط *az rū-yi kitāb-i khush-khatt mashq*  
 مشق میکنم *mīkunam* I am doing exercises from  
 a well written book.

جمعیّت زیاد از مرد و زن *jam'iat-i zīād az mard u zan* a large crowd of men and women.  
 از جان خودت نمیترسی *az jān-i khud-at na-mītar-sī?* do you not fear for your life?

- 8) [ تا *tā* ]  
 [ الی *ilā* ] (arabic) } to, up to, until.  
 تا به *tā bi*

### Examples.

از طهران تا اصفهان *az Tahrān tā Isfahān chand farsakh*  
 چند فرسخ راه *rāh ast?* How many farsakhs is it  
 است from Tehran to Isfahan?

بین تفاوتِ راه از *bīn tafāvut-i rāh az kuja-st tā bi*  
 کجاست تا بکجا *kujā* see the difference (distance) of  
 the way from where to where (Hafiz).

معظم تا پول برسد *muattal-am tā pūl birasad* I am wait-  
 ing till the money comes in.

تا ببینیم *ta bibīnīm* until we may see.

از طهران الی قزوین *az Tahrān ilā Qazvīn bīst u panj*  
 بیست و پنج فرسخ *farsakh rāh ast* from Tehran to  
 راه است Kazvin the distance is 25 farsakhs.

از صبح تا شام *az subh tā shām* from morning till  
 night.

- 9) زیر *zīr*  
 زیر *bi zīr*  
 در زیر *dar zīr*  
 پا *pā* (foot).  
 پائین *pāīn* (at the foot)  
 دامن *dāman* (skirt)
- } under, below, down,  
 at the bottom of.

## Examples.

زیر درخت *zīr-i dirakht* under a tree.

زیر لب حرف نزن *zīr-i lab harf na-zan* do not speak under your lip (indistinctly).

در زیر ده *dar zīr-i dih* below the village.

دامن کوه *daman-i kah* on the skirts of the mountain.

پای منار *pā-yi manār* at the foot of the minaret (below the minaret).

پای کچه *pāin-i kūcha* at the bottom of the street.

سر خودش را بی زیر انداخت *sar-i khudash-rā bi zīr andākht* he let his head sink.

10) از لا *az lā* through, across.

## Examples.

چادر شما را از لای درختها دیدم *chādur-i shumā-rā az lā-yi dirakhthā دیدم* I saw your tent across the trees.

گلوله از لای نیها بشکار خورد *gulāla az lā-yi neihā bi shikār khurd* The bullet hit the game through the reeds.

11) بیرون *bīrūn* } outside.  
خارج *khārij*

## Examples.

بیرون شهر *bīrūn-i shahr* } outside the town.  
خارج شهر *khārij-i shahr*



- 12) نزد *nazd* (almost obsolete  
except in writing)

نزدیک *nazdik*

نزدیکی *nazdikī*

پهلوی *pahlū* (side)

دم *dam* (breath)

لب *lab* (lip)

بیخ *bīkh* (root)

شهر نزدیک *nazdik-i shahr*

بشهر نزدیک *nazdik bi shahr*

شهر نزدیکی *nazdikī-yi shahr*

من بنشین پهلوی *pahlū-yi man binshīn* sit by me.

دم دروازه *dam-i darvāza* near the gate.

لب دریا *lab-i daryā* near the sea (on the sea-shore).

طهران دامن کوه *Tahrān dāman-i kōh-i Alburz vāqif ast*

البز واقع است  
Tahrān is situated at the foot of the  
Elburz mountains.

صندوق را بیخ *sandūq rā bīkh-i dīvar bugzār* place

دیوار بگذار the box quite close to the wall.

- 13) پیش *pīsh*

قبل از *qabl az*

در پیش *dar pīsh*

رو پیش *pīsh-i rū* (before the face)

رو برو *rū bi rū* (face to face)

جلو *jilou* (bridle)

before, in  
front of.

#### Examples.

بیلر پیش *bīlār pīsh* bring (him) forward.

پیش از عید *pīsh az 'id*  
قبل از عید *qabl az 'id* } before the festival.

درا پیش کن *darrā pīsh kun* shut the door.  
 پیش روی قاضی *pīsh-i rūyi qāzī* }  
 در پیش قاضی *dar pīsh-i qāzī* } before the judge.

رو بروی من گفت *rū bi rū-yi man guft* he said so  
 before me.

پیشخدمت جلو رفت *pīshkhidmat jilou raft* the servant  
 went in front.

فانوس را جلو ببر *fānūs-rā jilou bibar* carry the lan-  
 tern to the front.

14) پس *pas* (back)  
 از پس *pas az* }  
 بعد از *ba'd az* } after  
 عقب *‘aqab* (heel)  
 پی *pei* (heel) } back, backwards, after.

## Examples.

پس از عید نوروز *pas az ‘id-i nourūz* } after the New  
 بعد از عید نوروز *ba'd az ‘id-i nourūz* } Year festival.

کتاب را پس بده *kitābrā pas bidih* give the book back.  
 بقاطرچی بگو جلو *bi qātirchī bigū jilou biravad yā ‘aqab*  
 برو یا عقب *bimānad* tell the muleteer to go to  
 بماند the front or to keep at the back.

پشت *pusht* (the back)  
 پشت سر *pusht-i sar* (the back of the head) } behind.

## Examples.

پشت پرده *pusht-i parda* behind the curtain.  
 پشت سرم چه *pusht-i sar-am chi, kār mīkunī?* what are  
 کار میکنی you doing behind my back (my head).

پشت هم *pusht-i ham* one after (behind) the other.  
 رفت پی کره *raft pei-i kara* he went to fetch\* (lit. after)  
 butter.

15) رو برو *rū bi rū* } opposite.  
 مقابل *muqābil*

رو بروی مسجد *rū bi rū-yi masjid* } opposite the  
 مقابل مسجد *muqābil-i masjid* } mosque.

16) دور *dour*  
 دورادور *dourādour* (all round) } around.  
 اطراف *atrāf* } (surroundings)  
 حوالی *havālī*

فوج دورادور شهر *fouj dourādour-i shahr harakat mīkūnād*  
 حرکت میکند the regiment is marching all round the  
 town.

اطراف شهر بیابان *atrāf-i shahr biābūn ast* all round the town  
 است there is desert.

از حوالی دریا *az havālī-yi daryā bi jangal rasīdīm*  
 جنگل رسیدیم from the neighbourhood of the lake we  
 reached the forest.

گلها را دور حوض *gulhārā daur-i houz bichīn* place the  
 بچین flowers round the tank. •

17) برای *barāyi*  
 از برای *az barāyi*  
 محض *sahz*  
 بجهت *bi jihat-i*  
 واسطه *vāsita* (middle)  
 بواسطه *bi vāsita*  
 خاطر *khātir* (mind) } for, on account of, be-  
 cause of, out of.

## Examples.

برای تو آمدم *barāyi tu āmadam* I came for you.  
 اسب از برای وزیر آوردند *asp az barāyi vazīr āvardand* they brought  
 a horse for the minister.  
 بجهت تاریکی *bi jihat-i tārīkī* on account of the darkness.  
 بواسطه ارتفاع کوهها *bi vāsita-yi irtifā'-i kuhha* on account of  
 the height of the mountains.  
 چای واسطه خانم *chāi vāsita-yi khānum* kujā-st? where is the  
 tea for the lady?  
 محض احترام *mahz-i ihtirām* out of respect.  
 محض خاطر خانم *mahz-i khātir-i khānum* for the lady's sake.  
 خانم

## 7. CONJUNCTIONS.

The Conjunctions mostly used are the following:

اگر *agar* if  
 وگر *vagar* and if  
 وگرنه *vagarna* and if not, otherwise  
 مگر *magar* but, however  
 و *va, u* and  
 هم *ham* } also  
 نیز *nīz* }  
 که *ki* that  
 چرا که *chirā-ki* } because  
 زیرا که *zīrā-ki* }  
 بنا بر اینکه *binā bar īn-ki* in consequence of  
 اما *amma*  
 ولی *valī*  
 ولیکن *va līkan*  
 لیکن *līkan* or *lākin* } but



از پس که *az bas ki* since (causal)

نه — نه *na — na* neither-nor

القصه *al qissa* } well, in short  
خلاصه *khulāsa* }

بلکه *balki* perhaps

با وجود اینکه *ba vujūd-i inki* } in spite of, although  
اگرچه *agarchi* }

هر چند (که) *har chand* however much

پس *pas* consequently

بعد *ba'd* afterwards

یا *yā* or

یا — یا *yā — yā* either — or

خواه — خواه *khāh — khāh* either — or

چه — چه *chī — chī* what with — and

چون *chun* when

از آنکه *az ān ki* since

از وقتی که *az vakhtī-ki* since

طوری که *tourī-ki* thus

همین که *hamīn-ki* as soon as.

If و *u* is used to connect two words which together form one notion, it is pronounced *u*, otherwise it is always pronounced *va*, ex: شب و روز *shab u rūz*, night and day, زن و مرد *zan u mard*, woman and man, گرد و خاک *gard u khāk* dust. — but: صندوقها و کتابها *kitābhā va sandūghā va sandalīhā* books and boxes and chairs.

If a Dependent Clause begins with اگرچه *agarchi* although, the Principal Clause is, contrary to the rule in most European languages, generally introduced by اما *ammā* or لیکن *likan* but, باز *bāz* yet ex: اگرچه این را ندانست:

اما خیلی با کمال است *agarchi in-rā na-dānist, ammā kheilī bā kamāl ast* although he did not know this, (yet) he is very accomplished, اگرچه خلاف کرده است باز آدم *agarchi khilāf harda ast, bāz ādam-i khūbi-st.* though he has failed, (yet) he is a good man.

## 8. ADVERBS.

There are no Adverbs properly so called in Persian. Nouns with or without prepositions and especially adjectives are used adverbially.

Examples of nouns with prepositions  
used as adverbs.

از حد *az hadd* unlimitedly  
با احتیاط *bā ihtiyāt* carefully  
بخوبی *bi khūbi* well  
بی ملاحظه *bī mulāhaza* without paying attention to

Examples of nouns without prepositions  
used as adverbs.

آسودگی *āsūdagi* safely  
یاواشگی *yavāshagi* gently (vulgar)  
راحت آمدیم *rāhat āmadīm* we came comfortably  
Adjectives used adverbially require no Explanation.

The Arabic adverbs in *ān*, as e. g. یقیناً *yaqīnan* certainly or مثلاً *masalan* by way of example, etc., form a special class. They will be dealt with in the chapter on the Arabic element in Persian p. 72.

## 9. CONSTRUCTION.

The order of the parts of a simple sentence is, generally speaking, the same as in *Latin*, i. e. subject — object — verb. ex: *اسب جو ميخورد* *asp jou mikhurad* (*equus hordeum edit*) the horse eats barley.

When there are two objects in a sentence, the accusative generally precedes the dative. ex: *پدرم کتابرا بمن داد* *padar-am kitābrā bi man dād*, my father gave me the book.

If however the accusative forms a part of the verb, it stands in close connection with the latter after the dative. ex: *شخصی بما سلام گفت* *shakhsī bi mā salām guft* somebody saluted us.

In cases where the object is a pronoun in English, it is mostly omitted in Persian. ex: *دوست ندارد* *dūst na dārad* he does not like it

*نمیگذارد* *na-mīguzārad* he does not let me (do it)

*نداریم* *na-dārim* we have not got it or any

*پاک کن* *pāk kun* clean it

*میخواهم بفروشم* *mikhāham bifurūsham* I want to sell it

*دیگر نمیکنم* *dīgar na-mikunam* I shall not do it again

*ندیدیم* *na-dīdīm* we did not see him.

The Verb is almost always placed at the end of the sentence.

A few verbs sometimes precede their datives. There are: *دادن* *dadan* to give, *گفتن* *guftan* to say, *رفتن* *raftan* to go, *رسیدن* *rasīdan* to arrive, *سپردن* *supurdan* to entrust, ex:

*راستی را سپردیم* *raftīm Lār, rasīdīm*





*dādam urdūrā bar lab-i daryācha bizanand.* I gave orders that they should pitch the camp on the bank of the lake.

In the above examples the forms *بیاید biāyad* and *بزنند bizanand* may be quite correctly regarded as imperatives. If this view be taken, the oblique narration may be said not to exist in Persian.

#### *Dependent Sentences.*

Dependent sentences are generally introduced by the conjunction *که ki*, which however may be omitted. ex: *میخواستم بیاید mīkhāstam bi-āyad*, I wish he had come.

#### *Interrogative Sentences.*

*Interrogative sentences* are sometimes marked by the interrogative particles *مگر magar* or *آیا āyā* ex: *مگر تو magar tu*

*سیدی Seiyid-i?* are you a Seyid? (descendant of Muhammed). *آیا دیروز آمدی āyā dīrūz āmadī?* did you come yesterday?

*دیوانه diwāne* *مگر magar* may also be placed at the end. ex: *دیوانه شدی dīwāna shud-i magar?* have you gone mad?

Another way of marking the interrogation is the adding of *یا نه yā na?* or *یا خیر yā kheir* or not. ex: *پول داری یا نه pūl dārī yā na?* have you got money or not? *شما فارسی حرف میزنید یا خیر shumā fārsī harf mīzanid yā kheir?*

In most cases however no interrogative particle is used, the tone of the voice alone being sufficient.

All interrogative pronouns immediately precede the verb and are strongly accented. ex: *حضور که بود?*

*huzūr kī bād?* who was in the (royal) presence? این  
 کدام خانه است *in khāna-yi kudām shakhs ast?*  
 whose house is this? این اسپ کیست *in asp-i kī-st?*  
 whose horse is this? راه چند فرسخ است *tā shahr*  
*chānd farsakh rāh ast?* how many farsakhs is it to the  
 town? راه چند فرسخ است *tāl-i in rāh chānd*  
*farsakh ast?* How many farsakhs long is this road? دیشب  
 کجا بودی *dīshab kujā būdi?* where were you last night?

#### 10. THE ARABIC ELEMENT IN PERSIAN.

Through the influence of Muhammedanism a great number of Arabic words have been introduced into Persian. As these words have preserved their own orthography and to some extent their Arabic inflexion, a certain acquaintance with Arabic grammar is clearly essential to the mastery of Persian. Students are therefore recommended to acquire some knowledge of Arabic and especially of the *Arabic verb* which is fully explained in any Arabic grammar. We shall here restrict ourselves to a few remarks on the *Arabic duals, plurals, adverbs and phrases* embodied in Persian.

#### Arabic Duals.

The *arabic dual* is used with words denoting things of which not more than two are supposed to exist. It is formed by adding *ein* to the singular ex:

##### Singular.

جانب *jānib* side  
 طرف *taraf* side

##### Dual.

جانبین *jānibein* both sides  
 طرفین *tarafein* both sides

کون <i>koun</i> existence	کونین <i>kouncein</i> both existences
عالم <i>ālam</i> world	عالمین <i>ālamein</i> both worlds
ید <i>yad</i> hand	یدین <i>yadein</i> both hands
والد <i>vālid</i> parent	والدین <i>vālidein</i> both parents
حرم <i>haram</i> sanctuary	حرمین <i>haremein</i> both sanctuaries (Mekka & Medina)
نور <i>nūr</i> light	نورین <i>nūrein</i> both lights (sun and moon).

### Arabic Plurals.

*Arabic plurals* are very much used both in writing and in speaking. They may be divided in two classes: *regular* and *irregular* or *broken plurals*.

1) The regular plurals are formed from the singular by adding *in* for the masculine; and for the feminine gender by changing the termination *ē*, *at* into *āt*, *āt*; for the neuter by adding *āt*.

*Examples of regular Arabic Plurals.*

#### Masculine.

Singular.	Plural.
حاضر <i>hāzir</i> present.	حاضرين <i>hāzirin</i> those present.
سائر <i>sāir</i> other	سائرين <i>sāirin</i> the others
محبوس <i>mahbūs</i> prisoner	محبوسين <i>mahbūsīn</i> the prisoners
مسافر <i>musāfir</i> traveller	مسافرين <i>musāfirin</i> the travellers
ناظر <i>nāzir</i> one who sees.	ناظرين <i>nāzirin</i> those who see.



## Feminine and Neuter.

## Singular.

## Plural.

حيوان *heivān* animalحيوانات *heivānāt* animalsحضرت *hazrat* Highnessحضرات *hazarāt* gentlemenساعت *sā'at* hourساعات *sā'āt* hours.

Sometimes the ending *āt* is added to a plural, which gives it the meaning of "all sorts of" ex: جواهر *jouhar* precious stone, simple plural جواهر *javāhir* precious stones; double plural جواهرات *javāhirāt* all sorts of precious stones.

In imitation of these regular plurals of arabic feminines, Persian nouns in *ish* frequently form their plurals in *āt* ex:

## Singular.

## Plural.

فرمایش *farmāyish* an orderفرمایشات *farmāyishāt*نگارش *nigārish* epistleنگارشات *nigārishāt*.

The arabic plural of persian nouns in *s ā* as

## Singular.

## Plural.

نوشتہ *navishta* letterنوشتجات *navishtajāt*کارخانہ *kārkhāna* factoryکارخانجات *kārkhānajāt*میوہ *mīva* fruitمیوہجات *mīvajāt*

has been mentioned pp. 14 and 15.

Arabic plurals of some other persian words occasionally occur in the spoken language, though more often in writing, ex:

## Singular.

## Plural.

دیہ *dih* villageدیہات *dihāt*باغ *bāgh* gardenباغات *bāghāt*



کوهستان <i>kūhistān</i> mountain-range	کوهستانات <i>kūhistānāt</i>
شمران <i>Shimrān</i> a district near Teheran	شمرانات <i>Shimrānāt</i>
گیلان <i>Gīlān</i> a province on the Caspian Sea.	گیلانات <i>Gīlānāt</i>

2) The *broken* or *irregular* plurals are so numerous and anomalous, that it is impossible here to enter into a full explanation of them. They belong rather to the dictionary than to the grammar. In the vocabulary at the end of this work the broken plurals will be marked, and should be committed to memory as well as the corresponding singulars.

The number of broken plurals entirely depending on the whim of the writer or speaker, is unlimited.

Though an exhaustive list of broken plurals cannot be given here, yet some of those most frequently used are added as examples:

Singular.	Plural.
شجر <i>shajar</i> tree	اشجار <i>ashjār</i>
برج <i>burj</i> tower	بروج <i>burūj</i>
قنات <i>qanāt</i> subterranean watercourse	قنوات <i>qanavāt</i>
ساحل <i>sāhil</i> coast	سواحل <i>savāhil</i> <sup>1)</sup>
لوطی <i>lūtī</i> a good for nothing	الواط <i>alvāt</i>
فاكهه <i>fakiha</i> fruit	فواكه <i>favākih</i>
مسجد <i>masjid</i> mosque	مساجد <i>masājīd</i>
لبن <i>loun</i> colour	الوان <i>alvān</i>

1) From this plural *savāhil*, coasts, is derived the name of the language of the eastern coasts of Africa: Savāhili (Suaheli)

قسم <i>qism</i> kind	اقسام <i>aqṣām</i>
اسم <i>ism</i> name	اسامي <i>asāmī</i>
ملك <i>milk</i> landed property	املاك <i>amlak</i>
مملكة <i>mamlikat</i> province	ممالك <i>mamālik</i>
معبر <i>ma'bar</i> passage	معاير <i>ma'ābir</i>
ولد <i>valad</i> child	اولاد <i>oulād</i>
طفل <i>tift</i> infant	اطفال <i>atfal</i>
امر <i>amr</i> affair, an order	امور <i>umūr</i>
امير <i>amīr</i> chief	امرا <i>umarā</i>
فقير <i>faqīr</i> indigent	فقرا <i>fuqarā</i>
وزير <i>vazīr</i> minister	وزرا <i>vuzarā</i>
حكيم <i>hakīm</i> doctor	حكما <i>hukamā</i>
طبيب <i>tabīb</i> physician	اطبا <i>atibbā</i>
قانون <i>qānūn</i> law	قوانين <i>qavānīn</i>
مكان <i>makān</i> place	اماكن <i>amākin</i>
بهيمه <i>bahīma</i> beast	بهايم <i>bahāyim</i>
وحش <i>vahsh</i> wild beast	وحوش <i>vuhūsh</i>
طير <i>teir</i> bird	طيور <i>tuyur</i>
قوم <i>qoum</i> nation	اقوم <i>aqvām</i>
طايفه <i>tāyifa</i> tribe	طوايف <i>tavāyif</i>
ملت <i>millat</i> community	ملل <i>milal</i>
دكان <i>dukkān</i> shop	دكاكين <i>dakākīn</i>
سبب <i>sabab</i> thing, reason	اسباب <i>asbāb</i>
يوم <i>youn</i> day	ايام <i>ayyām</i>
بلد <i>balad</i> town	بلاد <i>balād</i>
خادم <i>khādim</i> servant	خدام <i>khuddām</i>
شخص <i>shakhs</i> person	اشخاص <i>ashkhās</i>
قلب <i>qalb</i> heart	قلوب <i>qulūb</i>
بندر <i>bandar</i> port	بنادر <i>banādir</i>

## A d v e r b s.

*Arabic adverbs* are formed by adding the accusative ending *ā* to the noun or adjective ex:

## A d v e r b s.

تقریب <i>taqrīb</i> approach	تقریباً <i>taqrībān</i> approximately.
فرض <i>farz</i> supposition	فرضاً <i>farzan</i> supposing
ابد <i>abad</i> eternity	ابدأ <i>abadun</i> never
مثل <i>masal</i> example	مثلاً <i>masalan</i> for instance
غالب <i>ghālib</i> most	غالباً <i>ghālibān</i> mostly
مستقیم <i>mustaqīm</i> straight	مستقیماً <i>mustaqīmām</i> straight
اقل <i>aqall</i> least	اقلأ <i>aqallān</i> at least
مجدد <i>mujaddad</i> renewed	مجدداً <i>mujaddadan</i> renewedly

## G e n d e r.

The *Arabic Gender* is sometimes used with Arabic adjectives, especially in writing ex:

این زن در شهر مشهور شد *in zan dar shahr mash-hāra shud*, this woman became celebrated in the town.  
 چهار جهت *jihāti arba'a* the 4 points of the compass.

It is, however, never necessary to use it in speaking.

*Some Arabic Locutions commonly used in Persian.*

بين الاثنين *bein ul isnein* between the two  
 كالنقش في الحجر *ka an-naqshu fi'l hajar* like the  
 carving on the stone

وقس على هذا *va qis 'alā hāzā* and conclude from  
 this

وغيره *va gheira* etc.

على هذا القياس *'āla hāzā 'l qīās* in the same way  
 (lit. by this analogy)

والله *v'Allāhi* or *v'Allāh* } by God  
 بالله *b'illāhi* or *i'llāh* }

والله اعلم *v'Allāhu a'lam* and God knows best  
 الله اكبر *Allāhu akbar* God is great

استغفر الله *istaghfir Ullāh* may God forgive,  
 God forbid

بارك الله *bārik Allāh* may God bless you,  
 bravo.

ان شاء الله *in shā Allāh* if God will

ما شاء الله *mā shā Allāh* as God will

بسم الله *b'ism Illāh* in God's name

بسم الله الرحمن الرحيم *b'ism Illāh ar Rahmān ar Rahīm*  
 in the name of "God the Mercy-  
 ful, Bountiful.

الحمد لله *al hamdu i'llāh!* praise be to God!

لا حول ولا قوة الا بالله *lā houla va lā qūvata illā b'illāh*  
 there is no help nor strength  
 except in God.



يا امير المؤمنين *yā Amīr ul Mu'minīn!* O Lord of  
the Believers! (Alī)

يا سيد الشهداء *yā Seyid ash Shuhadā!* O Prince  
of Martyrs! (Husein)

يا سيد المرسلين *yā Seyid ul Mursilīn!* O Prince of  
Prophets'. (Muhammad)

يا علي *yā 'Alī!* o Alī!

يا علي مدد *yā 'Alī madad!* o Alī help! (der-  
vishes cry)

نعوذ بالله *na'uzu b' Illāh!* let us take refuge  
to God!

بينى و بين الله *beinī va bein Ullāh* between me  
and God (truly)

مع هذا *ma' hāzā* all the same (lit. with  
this)

لهذا *li hāzā* therefore

هكذا *hakizā* thus

على الاتصال *'alā 'l ittisāl* continually

لا ينقطع *lā yanqatī'* without interruption

لم يزرع *lam yuzra'* uncultivated (land)

بعينه *bi 'einih* exactly alike (lit. as its eye).

# CHAPTER III.

## DIALOGUES.

دید و باز دید	<i>Did u bāzād.</i>	<i>Visiting.</i>
آقا تشریف دار	<i>Āghā tashrif dārad?</i>	Is your master at home?
بلی آقا خانه است	<i>Dāli, āghā khāna ast.</i>	Yes, my master is at home.
سوار شدند بیرون تشریف بردند	<i>savār shudand, birūn tashrif burdand.</i>	He (they) <sup>1</sup> has mounted, has gone out riding.
اندرون رفته است	<i>andarūn rafta ast.</i>	He is gone into the harem.
خلیت کرده اند	<i>khalvat karda and. 1)</i>	He has gone into his private apartment.
بسم الله بفرمائید	<i>b'ism Illah, bifarmāyid!</i>	In the name of God, please walk in.
خوش آمدید صفا آوردید	<i>khush āmadid, safā avurdid.</i>	You are welcome, you have brought happiness.
بفرمائید بنشینید	<i>bifarmāyid binshind.</i>	Pray be seated.

1) Here the plural is used instead of the singular to denote respect.

سلام عليكم	salāmun aleikum!	Peace be with you!
عليكم السلام	aleikum assalām!	With you be peace!
احوال شريف چه طور است	ahval-i sharif chi tour ast?	How are you? (lit. How is your august health?)
الحمد لله	al hamdu l'illah.	Praise be to God! (i.e. Quite well, thank you.)
انشاء الله احوال شريف سرکار خيلى خوب است	in sha Allah ahval-i sharif-i sarkār kheili khūb ast.	I hope (If God will) your (worship's) august health is very good.
الحمد لله از التفات سرکار	al hamdu l'illah, az iltifat-i sarkār.	Thank God, by your kindness.
از مرحمت جناب عالی بسیار خوب است	az marhamat-i janāb-i āli bis-yār khub ast.	By your Excellency's kindness, very good.
خيلى زحمت کشيديد	kheili zahmat kashidid.	You have had much trouble.
زحمتى نيست راحت است	zahmat-i nist, rahat ast.	It was no trouble, it was a pleasure (rest).
فردا به پند منزل تشریف خواھيد آورد	fardā bi banda-manzil tashrif khāhid āvurd?	Will you come (bring honour) to my (the slave's) house?

انشاء الله شرفياب ميشوم	in shā Allah sharafyab mi-shavam	I hope (if God will) to have the honour.
اگر مانعی پیدا نشود خدمت سرکار میترسم	agar māni'y pida nashavad, khidmat-i sarkār mīrasam.	If I am not prevented, I will come to you (will wait upon you).
هر روز که سرکار منزل بنده تشريف آورده بوديد من همان وقت منزل سرکار رفته بودم	partruz, ki sarkār bi manzil-i banda tashrif āvurda budid, man hamān vakht manzil-i sarkār rafta budam.	The day before-yesterday, when your worship had come to the slave's dwelling, at that moment I had gone to your Excellency's house.
المسوس ميخورم که ملاقات سرکار ميسر نشد از بد بختی من بود	afsūs mikhuram ki mulāqat-i sarkār muyassar na shud; az badbakhshī-yi man bud.	I am sorry that I did not meet (did not obtain a meeting with) your Excellency. It was my ill-luck.
بچه ها چای بیاريد	bachahā! chāi biārīd!	Servants! (children) bring tea.
قلیان میل میفرمائيد يا سیکار بیارند	qalyān meil mīfarmāyīd, ya sigār biārānd?	Will you have a Kalyan <sup>1)</sup> , or shall they bring cigars?

<sup>1)</sup> The Persian water-pipe or hubble-bubble.



بقليان هنوز عادت نكرته ام	bi qalīān hanuz ādat na girifta am.	I have not yet got used to a Kalian.
يك قليان كدوى يا سليقه چاق كى بيار صاحب ببيند	yak qalīān-i kadūy ba salīqa chāq kun, sāhib bibīnad.	Get ready a gourd Kalian with great care, so that the gentleman may try (see) it.
شربت بيار قهوه شيرين بيار	Sharbat bīār, qahva-yi shirīn bīār.	Bring something to drink (sherbet), bring sweet coffee.
قدرى ميل ميگرفتيد از اين شيرينى	qadrī moil mīfarmāyīd az īn shirīnī?	Will you take some of these sweets?
مرحمت شما يك صه چيز خوردم	marhamat-i shumā zīād! hama chīz khurdam.	Thank you! (your kindness is great!) I have eaten of everything.
حالا ديگر رفع زحمت ميكنم موظف ميشوم	hala digar raf-i zabmat mīkunam, mīrakhkhas mīshavam.	Now I will remove the cause of trouble, I will take my leave.
باين زوى تشریف ميبريد بيخشيد جاني وعده دارم	bi īn zūdi tashrif mībarīd? bibakhshīd, jāi vāda dāram.	You wish to go so soon? Excuse me, I have promised to go somewhere else.
خدایا حافظ	Khuda hafiz!	Goodbye, (God keep you)

خدا حافظ شما	Khudā hāfiz-i shumā!	Goodbye!
لطف شما زیاد	lutf-i shumā ziyād!	Thank-you (your favor is great).
لطفات شما زیاد	iltifat-i shumā ziyād!	Thank-you (your kindness is great).
مهرمندی شما زیاد	marhamat-i shumā ziyād!	Thank-you (your benevolence is great).
محبت شما زیاد	mahabbat-i shumā ziyād!	Thank-you (your friendship is great).
عزت شما زیاد	izzat-i shumā ziyād!	Thank-you (your glory is great).
سایه شما کم نشود	sāya-yi shumā kam na shavad!	Thank-you (may your shadow never grow less.)
دست شما درد نکند	dast-i shumā dard na kunad!	Thank-you (may your hand not hurt you!)
از لطف شما	az lutf-i shumā!	Thank you (by your favor).
از التفات شما	az iltifat-i shumā!	Thank you (by your kindness).
از شفقت شما	az shafaqat-i shumā!	Thank you (by your mercy).
از توجه شما	az tavajjuh-i shumā!	Thank you (by your condescension).

احوال پرسى	<i>Ahval porsī.</i>	<i>Asking after health.</i>
احوال شریف شما امروز چه طور است	ahval-i sharīf-i shumē imrūz chi tour ast?	How is your august health to day?
قدرى کسلىم	qadrī kasil am.	I am rather unwell.
قدرى ناخوشم	qadrī nākhush am.	I am rather ill.
خدا نکند	Khudā na kunad!	God forbid! (may God not do it!)
چه کسالت دارید	chi kasālat dārid?	What indisposition have you?
چند روز است سرم درد میکند و مزاجاً کسل هستم	chand rūz ast sar-am dard mikunad va mizājan kasil hastam.	For several days I have had a headache and my health has not been good.
دیشب چه طور گذشت	dīshab chi tour guzasht?	What kind of a night did you have? (How did last night pass?)
بواسطه کیم خوابی دیشب خیلی کسل هستم و از امروز صبح درد سر شدت گرفته است	bi vāsita-yi kamkhabī-yi dīshab kheilī kasil hastam, va az imrūz subh dard-i sar shiddat karda ast.	I am feeling very tired because I slept little last night, and since this morning my head-ache has become violent.

نقص شمار بیمم تسبی نداشته باشید	nabz-i shumāra bibnam, tap na dāshta bāshād.	Let me feel (see) your pulse, I hope you have no fever.
در این فصل هوا بسیار بد و مورث امراض سخت است	dar in faal havā bisyār bad va mūrīs-i amrūz-i sakht ast.	In this season the air is very bad, and is the cause of se- rious illnesses. In these parts also bad eyes are very com- mon.
اینجاها درد چشم م خیلی فراوان است	injahā dard-i chashm ham kheili farāvan ast.	
من م چند روز است مبتلا به تب و نوبه سخت بودم	man ham chand rūz ast mub- talā bi tap va nouba-yi sakht būdam.	I also have been troubled with fever and strong intermittent fever for some days.
معلم است چایده باشید	ma'lūm ast chāida bāshid.	You must have caught a cold.
بلی آقا بشکار رفته از گرما عرق زبان کرده بودم سرما خوردم زخم شدم و تنبیه بمنگی رسیدم سرم درد گرفت و نوبه آمد و نیز کردم وقت صبح نوبه شدید	Bālt āghā, bi shikār rafta az garmā araq-i zād kardā bū- dam va sarmā khurdam, zukkām shudam. vakht-i ki bi manzil rasīdam, sar-am dard girift va nouba āmad va larz kardam. vakht-i subh bi nouba-yi shadidi va tap,	Yes, sir, I had gone out shoo- ting, and had perspired very much on account of the heat. I then took a chill and caught cold. When I got home, my head began to ache and I shivered. The next morning I had strong intermittent fe-



و تنپ که مرض این ولایت است دوچار شدم بسیار بد و یکسالت کشتم	ki maraz-i in villayat ast, duchar shudam; bisyar bad va bi kasalat guzasht.	ver, which is the illness of this country. I felt very ill and weak.
وقت صبح چه طور بودید	vakht-i subh chi tour būdid?	How were you in the morning?
تنپ تا صبح طول کشید صبح با سردی شدیدی از خواب برخاسته حکیم را خواستم معالجه کرد	tap tā subh tūl kashīd; subh bā sardard-i shadīdī az khāb barkhāsta hakīm-rā khāstam, muʿālija kard.	The fever lasted till the mor- ning; I woke early with a very bad head-ache, and sent for the doctor, who cured me.
دوا بهما داد با خیر	davā bi shumā dād yā kheir?	Did he give you any medi- cine?
حب کنه کنه داد	habb-i gana-gana dād.	He gave me a quinine-pill.
شب دیگر ۳ بار نوبه کردم صبح بهتر شدم	shab-i digār ham bāz nouba kardam, subh bihtar shudam.	In the evening I had fever again; in the morning I felt better.
الحمد لله بسیار جلی شکر است	al hamdu l'illah! bisyar jā-yi shukr ast.	Praise be to God!
دیسوز باجهت دین دل خیلی	dīrūz bijihat-i dard-i dil kheili khasta būdam. chūn atibbā	It is a cause of thankfulness. Yesterday I felt very tired because I had indigestion

man' az mlva va turshi  
karda and, hloh chlz sarf  
na shud, gardish-i bāgh bī-  
maza būd va misl-i shakhs-i  
rūzadār būdam.

(lit. pain at the heart). As  
the doctors had forbidden  
me to eat fruit or anything  
acid, I could not eat any-  
thing. My walk in the gar-  
den gave me no pleasure,  
and I was like one who is  
fasting.

Imrūz āhvāl-am al hamdu l'  
Illah khūb ast. hakīm az  
man khūn girifta ast; guft:  
bāyad biravid istihmām-i  
āb-i garm-i mā'dani bina-  
māyid.

Today, praise be to God! my  
health is good. The doctor  
bled me. He said "You must  
go and take baths of warm  
mineral water".

dandānsāz-i khūbī dār Tahrān  
hast?  
yak dandānsāz-i farangī hast  
va dallākha-yi Irāni ham dan-  
dan-kashī mikonand.

Is there a good dentist in  
Teheran?  
There is a European dentist  
there, and the Persian bar-  
bers also extract teeth.

خسته بودم چون اطبا منع از  
مییوه و ترشی کرده اند هیچ  
چیز صرف نشد گردش بالغ  
بیمه یوت و مثل شاخص روزگار  
بودم

امروز احوالم لایم لله خوب  
است حکیم از من خون گرفته  
است گفت باید بروید استخمام  
آب گرم معدنی بنمایید

دندان ساز خوبی در طهران  
هست  
یک دندان ساز فرنگی هست و  
دلکهای ایرانی هم دندان کشی  
میکند

آب و هوا	<i>âb u havâ.</i>	<i>The Weather.</i> (lit. Water and Air).
امروز هوا بسيار صاف و في ليل و صبح است چاي شکر بسيار است	imrûz havâ bisyâr sâf va bi abr u mih ast, jâ-yi shukr-i bisyâr ast.	To-day the air is very clear, and there are neither clouds nor mist. It is a cause of much thankfulness.
هوای مازندران هر مه و تازیک است رطوبت آن ولایت مشهور است	havâ-yi Mâzandarân pur mih va târik ast; rutubat-i an vilayat mashhûr ast.	The air of Mâzandarân is very cloudy and dark; that pro- vince is known for its mois- ture.
منتظر هستم که هوا بار شود	muntazir hastam ki havâ bâz shavad.	I am waiting for the air to become clear.
شب باران و باد شدیدی آمد	shab bârân va bâd-i shadîdî âmad.	In the evening it rained, and there was a strong wind.
دیشب باران و رعد و برق شدیدی بود و قدری تگرگ م بارید حالا باران ایستاده است و هوا بار شد	dishab bârân va ra'âd va barq-i shadîdî bud va qadrî tagarg ham bârid. halâ bârân istâda ast va havâ bâz shud.	Last night it rained, thun- dered, and lightened; it also hailed a little. Now the rain has stopped and the air has become clear.



- چند روز پیش از تشریف آوردن  
شما اینجاها خیلی سرد بود  
کوههای بلند اطراف را برف  
زده بود و آب یخ بسته بود  
یخ در ایران بسیار است یا کم  
اغلب جاها پیدا میشوند اهل  
ایران در یخچال انبار میکنند  
و قوت تابستان توی آب خورن  
می اندازند  
دیروز حوالی صبح باد سخت  
وزید و هوا پوشیده از ابر شد  
بیم باران بود اما الحمد لله  
نیارید  
امروز هوا گرم و پوشیده از ابر و  
خفت است
- chand rûz pish az tashrif  
• âvordan-ishumâlnjahaktheil  
sard bud. kuhâ-yi buland-i  
atrâf-râ barf zâda bûd va âb  
yakh basta bud.  
yakh dar Irân bisyâr ast yâ  
kam?  
aghlâb-i jâha peida mishavad.  
ahl-i Irân dar yakhehal am-  
bâr mîkunand, vakht-i tabis-  
tân tû-yi âb-i khurdan mî-  
andâzand.  
dirûz havâlî-yi subh bad-i  
sakht vazîd va havâ pûshida  
az abr shud; bim-i barân  
bûd, ammâ al hamdu l'Ilâh  
na bârid.  
imrûz havâ garm va pûshida  
az abr va khafa ast.
- A few days before your arri-  
val it was very cold in these  
parts. It had snowed on the  
high mountains near by, and  
the water was frozen.  
Is there much ice in Persia  
or little?  
It is found in most places.  
The Persians keep it in an  
ice-cellar, and in the sum-  
mer-time they put it in their  
drinking-water.  
Yesterday at daybreak a strong  
wind was blowing, and the  
sky was cloudy. It looked like  
rain, but, thank God, it did  
not rain.  
To day it is warm and the  
weather is cloudy and op-  
pressive.



صبح هوا بسیار بد بود پیشیده از ابر و دلتنگ و خفه باران متصل میبارید گاهی شدید گاهی خفیف	subh havā bisyār bad bud, pūshīda az abr va diltang va khafa. bārān muttasil mibā- rīd, gāhi shadīd, gāhi khafīf.
منتظر استغاثن باران هستم	muntazir-i istādan-i barān has- tam.
باران نم نم میآید اوقاتم را تلخ میکند	bārān nam nam miāyad, onqāt- am-rā talkh mikunad.
در سفر کوهستان باران مبتدل به برف شد برف زیادی بارید بواسطه ارتفاع کوه ها آفتاب هیچ بزمین نمیتابید	dar safar-i kuhistān bārān mu- baddal bi barf shud. barf-i zīadi bārīd. bi vāsita-yi ir- tifā-i kūhā āftāb hich bi zamīn na mitābīd.
آب رودخانه از کثرت باران گل آلوده است	ab-i rūdkhāna az kasarat-i bā- rān gil-ālūda ast.
	This morning the weather was very bad, it was cloudy, dreary, and oppressive. It rained unceasingly, some- times much, sometimes little. I am waiting for the rain to stop. The rain comes down steadily. It depresses me. (lit. it ma- kes my times bitter). On our journey across the mountains, the rain turned to snow. It snowed very much. On account of the height of the mountains, the sun did not shine at all on to the ground. The water of the river is muddy on account of the excess of rain.

هوا از گرد و غبار تیره و تاریک است	havā az gard u ghubār tira va tār ast.	The air is dark with the dust.
باد از جلو است	bād az jilou ast.	The wind is (blowing) from the front.
باد از عقب میوزد	bād az aqab mīvazad.	The wind is blowing from behind.
هوا مثل بهار است	havā mīal-i bahār ast.	It is like Spring weather.
هوا مثل نسیم بهشت است	havā mīal-i nasīm-i bibisht ast.	The air is like the zephyr from Paradise.
آب و هوای عراق مثل بهشت است هوا خشک است باران کم میبارد شبنم هیچ نیست	āb u havā-yi Irāq mīal-i bibisht ast: havā khushk ast, bārān kam mībārad, shabnam hich nīst.	The climate of Irāq is like Paradise: the air is dry, it rains little, and there is no dew.
آب و هوای تمام مملکت ایران همین است	āb u havā-yi tamām-i mamlakat Irān hamīn ast?	Is the climate of the whole country of Persia the same?
خیر آقا آب و هوای سواحل دریای خزر یعنی کیلان و مازندران و استراباد شبیه بآب و	kheir āghā, āb u havā-yi savāhil-i daryā-yi Khazir, ya'ni Gilān u Māzandarān u Astārābād shabīb bi āb u havā-	No, sir, the climate on the shores of the Caspian Sea, namely of Gilān, and Māzandarān and Astārābād is

هوای هند است هوا گرم و تر و خفه است	yi Hind ast, havâ گرم va tar va khafa ast.	like the climate of India. The air is hot, damp, and oppres- sive.
وقت و ساعت	<i>vakht va sâ'at.</i>	<i>The time and the hour.</i>
چه وقت است	chi vakht ast?	What time is it?
چهار ساعت بغروب مانده است	chahâr sâ'at bi ghuruk munda ast.	It is four hours before sun- set <sup>1)</sup> .
سه ساعت از طلوع آفتاب گذشته است	si sâ'at az tulû'-i âftâb gu- zashta ast.	Three hours have passed since sunrise.
چند ساعت بظهر داریم	chand sâ'at bi zuhr dârim?	How many hours have we till noon?
دو ساعت داریم بظهر	du sâ'at dârim bi zuhr.	We have two hours till noon.
مطابق ساعت فرنگی ساعت ده است	mutâbiq-i sâ'at i frangî sâ'at-i dah ast.	By European time it is ten o'clock.
قریب بظهر است خوب هنوز	qarîb bi zuhr ast, tûp hanûz	It is near noon-day, the

1) The Persians reckon their time by sunrise, noon, and sunset.



نینداخته اند و ساعت نرسه است.	nayandakhta and va sā'at na zada ast.	gun has not yet been fired and the clock has not struck. At what time did you wake to-day?
امروز چه ساعت از خواب برخاستید	imrūz chi sā'at az khāb bar-khāstid?	At day-break I awoke, then I went off to sleep again. When I again awoke, it was an hour and a half after sunrise.
دم صبح بیدار شدم باز خوابم برود و تنبیه دو بار بیدار شدم یک ساعت و نیم از آفتاب گذشته بود	dam-i subh bīdār shudam, bāz khāb-am burd. vakhti-ki du bāra bīdār shudam yak-sā'at u nim az āftāb guzashta būd.	It is not good to sleep after sunrise. The Mohammedans get up before sunrise and say their prayers.
اول آفتاب خوابیدن خوب نیست مسلمانان پیش از آفتاب برخاسته نماز میخوانند	avval-i āftāb khābīdan khūb nist. Musalmānān pish az āftāb barkhāsta namāz mikhānand.	It is better if you rest a little before or after meals.
بهتر است پیش از غذا یا بعد از غذا قدری راحت کنید	bihtar ast pish az ghazā ya ba'd az ghazā qadri rahat kunīd.	At what time do you wish to come to see the Treasury of the Shah?
چه وقت میخواهید بیایید خزینه شاهر را تماشا کنیم فردا و پس فردا فرصت ندارم	chi vakht mikhāhid biāyīd, khazīnā-yi Shāh-rā tamāsha kunīm?	To-morrow and the day after-



to-morrow I have no time, and we have not more than four days till the festival. If you like I will come (will wait upon you) next week.

Very well, of course we cannot go before the festival. I also am generally engaged. In a few days, please God, I shall have more time.

What do you do on the day of the festival?

I send presents to the houses of my friends, and I receive every one who comes. I congratulate them, (*it*: I say con-

dāram va chahār rūz bištar bi 'id nadārim. agar meil dārid tā yak hafīa-yi digar khidmat-i shumā khāham 'asid.

bišyar khūb, mā'ūm ast pish az 'id namāshavad raft. man ham bištar vakhtā kār dāram. ba'd az chand rūz-i digar in shā Allāh fursat-i ziād khāham dāsht.

shumā dar rūz-i 'id chi kār dārid?

khāna-yi dūstā 'idā mifrishtam va az har kast-ki miyad pazirāi mikonam va tahniyat va tabrik-i 'id migūyam,

و چهار روز بیشتر بعید ندارم  
اگر میل دارید تا یک هفته دیگر  
خدمت شما خواهم رسید

بسیار خوب معلوم است پیش  
از عید نمیشود رخت من. هم  
بیشتر وقتها کار دارم بعد از چند  
روز دیگر انشاء الله فرصت زیاد  
خواهم داشت

شما در روز عید چه کار دارید

خانه دوستها عیدیه میفرستم  
و از هر کسی که میآید پذیرائی  
میکنم و تبریک و تهنیت

میگویم یعنی عید شما مبارک	ya'ni "‘id-i shumā mubārak!"	gratulations and blessings for the feast) saying: "May your festival be blessed!"
امشب مهمانی دژتر مختار انگلیس نمیروید باید لباس رسمی پوشید دیر نشود	imāhab bi mihmānī-yi vazīr mukhtār-i Inglīs na-mīravīd? bayad libās-i rasmi bipūshīd, dir nashavad.	Are you not going this evening to the English Minister's party? You must put on evening-dress before it gets late.
هنوز زود است اگر تا بعد از یک ربع دیگر تبدیلی لباس نکنم سر وقت خواهم رسید	hanūz zūd ast. agar tā b'ad az yak rub'-i digar tabdīl-i libās bikunam, sar-i vakht khāham rasīd.	As yet it is too early. If I change my clothes in a quarter of an hour, I shall get there in time.
بنای این شهر از کی بنا شده است مساجد جمعه در زمان سلطنت شاه صفی اول و حمام دفتاد سال قبل از این در زمان خاقان	bināhā-yi in shahr az kai binā shuda ast? masjid-i jum'ā, dar zamān-i saltanat-i Shah Safī-yi avval va hammām haftad sal qabl az in, dar zamān-i Khāqān-i	When have the buildings of this town been erected? The Friday Mosque '1) was erected in the time of the reign of Shah Safī the First, and the bath was built seventy

1) The Principal Mosque, in which the Persians assemble on a Friday.

مغفور بنا شده است	maghfūr 'i) binā shuda ast.	years before this in the days of the Deceased Sovereign 'i).
سال گذشته پارسال	sāl-i guzashta pārsāl.	Last year.
امسال	im-sāl.	This year.
سال آینده	sāl-i āyanda.	Next year.
سال بسال	sāl bi sāl.	Year after year.
در سنه يك هزار و سيصد و سيزده هجری مطابق يك هزار و هشتصد و نود و پنج عيسوی	dar sana-yi yak hazār u sī-sad u sizdah hijrī, mutābiq-i yak hazār u hasht sad u navad u panj. Isavī.	In the year 1313 of the Mahomedan era, which corresponds to the year 1895 of the Christian Era.
پس شما چند سال دار	pisar-i shuma chand sāl dā-rad?	How old is your son?
بچه پنجاه ساله است دختر چهار ساله م دار	bacha-yi panjsāla ast, dukhtar-i chahārsāla ham dāram.	He is five years old; I also have a daughter, who is four years old.

1) This term is used in speaking of Fath Ali Shah, great-grandfather of the late Shah.

در خانه من هیچ اطفال خورساله نیست چه الحمد لله بزرگ شده اند	dar khāna-yi man hich atfal-i khurdsāla nist; kama al hamdu l'Ilāh buzurg shuda and.	At home I have no very young children; thanks be to God, they have all grown up.
پس خوب شما چند سال دارید	pas khud-i shumā chand sāl darid?	Well, how old are you your- self?
قریب پنجاه سال دارم	qarīb-i panjah sāl dāram.	I am nearly fifty years of age.
باور نمیکنم از صورتتان بچو معلوم میشود که سنی تان از سی و پنجاه یا سی و شش سال بیشتر نیست	bāvar na-mikunam! az sūrat-i tān hamchi ma'lūm mīsha- vad ki sinn-i tān az si u panj yā si u shish sāl bīsh- tar nist.	I cannot believe it! From your looks it is plain that you are not more than 35 or 36 years old.
خیر آقا چرا دروغ بگویم لایق ریش من است	kheir gāha! chirā durūgh bi- gūyam? lāq-i rīsh-i man ast?	No sir! Why should I tell an untruth? Would it be worthy of me (of my beard)?
احوال والد شما خوب است	ahvāl-i valid-i shumā khūb ast?	Is your father's health good?
الحمد لله اگرچه پیر است و ریش سفید شده است لیکن	al hamdu l'Ilāh, agarchi pīr ast va rīsh-ash safīd shuda	Thanks be to God! Though he is old and his beard has



become white, he is a powerful-looking and strong man, and his health has been the same from childhood to old age.

May God augment the years of your father's life! May God forgive your father!

*Short sentences.*

What is thy name?

Your slave Khalil.

What is your honoured name?

Mohammed Hussein Khan, your servant.

One of my friends named Mash-hadi Riza is perhaps an acquaintance of yours. I do not know him.

ast, likan mard-i qavi heikal va bā bunya-i-st va ahvāl-ash az bachagī tā pirī hamin būda ast.

Khuda 'umr-i vālid-i shumārā ziyād kunad! khudā padar-i shumārā-ra biāmuzad!

ism-i tu chi chiz ast?

ghulām-i shumā Khalil.

ism-i sharīf-i shumā?

Muhammad Hussein Khān, nokar-i shumā.

yakī az dūstān-i man Mash-hadi Rizā nam gūyā bā shamā ašanā-st. banda na-mīānāsam.

مرد قوی هیکل و با بنیه است  
واحوالش از بچگی تا پیری همین  
بند است

خدا عمر والد شمار زیاد کند  
خدا پدر شمار بیاموزد

اسم تو چه چیز است

غلام شما خلیل

اسم شریف شما

محمد حسین خان توکر شما

یکی از دوستان من مشهدی رضا  
نام کریم با شما آشنا است

بند نمی‌شناسم

همسایه من است بسیار تعریف از جناب علی میکند	hamsāya-yi man ast, biyār ta'rif az janāb-i ali mikard.	He is a neighbour of mine, he praised Your Excellency very much.
بندۀ قابل تعریف نیستیم خیلی التفات دارند	banda qabil-i ta'rif nist, kheili iltifat dārand.	This slave is not worthy of praise, you have much kindness.
میخواهم شمارا با چند نفر دیگر از دوستان خودم معرفی بکنم	mikhāham shumārā bā chand nafar-digar az dūstān-i khudam mu'arraf bi kunam.	I want to introduce you to some other friends of my own.
کمال تشکرا دارم داشت	kamāl-i tashakkurrā khāham dāsh.	I shall be most grateful.
میخواهم خدمتی بشما رجوع کنم	mikhāham khidmat-i bi shumā rujū kunam.	I would confide a certain service to you.
بفرمائید آقا یا جان و دل برای انجام فرمایشات سرکار حاضریم	bifarmāyid āgha, bā jān u dil barāyi anjūm-i farmāyishat-i sarkār hāzir-am.	Be pleased to command, sir. I am ready, with life and heart, to carry out your worst hip's orders.
به به آفرین بر تو خوب تفهیدم دو باره بفرمائید	bah bah! — āfarin bar tu! khūb na-fahmidam, du barā	Bravo! — Bravo! I have not understood rightly,

در خدمت جنابعالی مقصر نشم	bifarmāyīd, dar khidmat-i janāb-i āli muqassar na-sha- vam.	please say it once more, so that I should not fail in my service to Your Excellency.
عیب ندارد	'eib na-darād.	It does not matter ( <i>lit.</i> : there is no fault).
اگر جای دیگر دعوت نشده‌اید التفات بفرمایید به بنده منیر تشریف بیارید	agar jā-yi digar d'avat na shuda-īd, iltifāt bifarmāyīd bi banda-manzil tashrif bi- arīd.	If you are not invited else- where, have the kindness to come to the dwelling of the slave.
اگرچه دیگر هیچ بهمانی نبودم لیکن با کمال میل دعوت سرکار را قبول میکنم	agarchi digar hich bi mihmāni na-mīravam, līkan bā kamāl-i meil d'avat-i sarkār-rā qabūl mīkunam.	Though I otherwise do not go out to parties, yet with the greatest pleasure do I accept your worship's invita- tion.
چند روز است ملاقات برادر شما مشرف شدم جناب و آن مارا با هم آشنا کرده بود	chand rūz ast bi mulāqāt-i barādar-i shumā mušarraf na-shudam. janāb-i āzār mā- rā bā ham āshanū karda būd.	For some days I have not had the honor of seeing your brother. His Excellency the Minister had made us acquaint- ed with one another.



کجا بود در عبارت حضرت صدر اعظم که ما هر دو آنجا آمد و رفت داریم برادریم برای استقبال ایلیچی انگلیس مهماندار شده است	kujā būd dar 'imārat-i hazrat-i Sadr- a'zam, ki mā har du āmad u raft dārim. barādar-am barāyi istiqbāl-i ilohī-yi inglis mihmāndār shuda ast.	Where was this? In the Palace of His Excellency the Grand-Vizier, where we both have free access.
دیروز جناب وزیر مختار ملاقات وزرا و ارکان دولت رفته بودند و امروز همه اعیان و نجبا بیازیدند ایلیچی جدید آمدند شما حضور پادشاه رفته آید	dirūz janāb-i vazīr mukhtār bi mulāqāt-i vuzarā va arkān-i doulāt rafta budand, va im- rūz hama a'yān va nujabā bi bāzdid-i ilohī-yi jadīd āma- dand. shumā bi huzūr-i padishah rafta-īd?	Yesterday His Excellency the Minister had gone to see the Viziers and Ministers of State, and to-day all the lords and nobles came to return the new Minister's call.
بلی شرفیاب شدم وضعش چه طور بود ما همه صف کشیده در طالع تخت	bālī, sharafyāb shudam. vaz'ash chi tour bud? mā hama saff kashīda dar ta-	Have you had an audience with the King? Yes, I have had the honor. What was it like? We were all standing drawn



up in a line in the Hall of the Marble Throne. When His Majesty entered we all bowed. The Shah condescended to converse with every one in the kindest possible way, as well with those whom he knew, as with the strangers. After that we were dismissed.

What shall I say? (lit. what petition shall I make?)

What else shall I say?

I am not telling an untruth.

I have a petition.

I beg you to ... (lit. I give you the trouble that ...)

I will trouble you no more (lit. there is no more trouble).

lār-i takht-i marmar istāda budim. vakht-i ki a'lahazrat rasidand mā hama ta'zim namudim. Shāh bā hama kas ez āchanā va gharīb bā kamāl-i mihribānī suhat farmūdand, ba'd az ān murakkhas shudim.

chi 'arz kunam?

digar chi 'arz kunam?

khilāf 'arz na-mikunam.

'arzi dāram.

zahmat midāham ki.

digar zahmatī nist.

موسر ایستاده بودیم و تکیه  
اعلا حضرت رسیدند ما همه تعظیم  
نمودیم شاه با همه کس از آشنا  
و غریب با کمال مهریانی صحبت  
فرمودند بعد از آن مرخص  
شدیم

چه عرض کنم

دیگر چه عرض کنم

خلاف عرض نمیکنم

عرض دارم

زحمت میدهم که

دیگر زحمتی نیست

بازار رفتن	<i>Bāzār raftan</i>	<i>Going to the Bazaar.</i>
غریب راه بازار از کدام طرف است	<i>Gharīb.</i> Rāh-i bāzār az kudām taraf ast?	<i>Stranger.</i> Which is the way to the Bazaar?
<p>۱) بلد از همین راه که میروید تا سبز میدان باید رفت آنجا</p> <p>اول بازار است</p>	<i>Balad.</i> Az hamīn rah ki mīravīd, tā Sabz-i Meidān bāyad raft. Anja avval-i bāzār ast.	<i>Native.</i> It is the same way that you are going. You must go to the "Green Square". That is the entrance to the Bazaar.
غریب دست چپ است یا دست راست	<i>Gharīb.</i> Dast-i chap ast yā dast-i rāst?	<i>Stranger.</i> Is it on the left hand side or on the right?
<p>بلد پیش روی شماست راست</p> <p>راست که میروید می رسید بازار</p> <p>کدام بازار میخواستید بروید</p>	<i>Balad.</i> Pish-i rū-yi shumāst, rāst rāst ki mīravīd, mīrasīd bi bāzār. kudām bāzār mī-khāstīd biravīd?	<i>Native.</i> It is in front of you; if you go quite straight, you will reach the Bazaar. Which Bazaar did you wish to go to?
غریب میخواستم بازار فرش فروشها بروم قالی و نمید بخور و ساعت	<i>Gharīb.</i> Mīkhāham bāzār-i farsh furūshhā biravam, qālī u namād bikharam va sā'at-i khu-	<i>Stranger.</i> I want to go to the carpet-sellers' Bazaar, and buy a carpet and a felt car-

1) derived from greek *παις/παι*, means a citizen, a native. Also one who knows his way about, a guide, and lastly, one who knows in the most general sense of the word. Ex: Har kas piano balad ast, bīzanad. Whoever knows how to play the piano let him play.

pet. I also want to give my watch to be repaired.

*Natiee.* Very well, I will be your guide. The first part of the Bazaar is the linendraper's bazaar; after this comes the goldsmith's bazaar. The watch-makers' shops are quite near this.

*Stranger.* Very well! I shall first go to the watchmaker's shops. When I have given my work to be done there, I shall ascertain where the other shops are.

*Servant.* I beg to state that we have arrived at the watchmaker's shop.

dam-rā ham bidaham durust bikunand.

*Belad.* Kheili khūb! barāyi shumā baladī mīkunam. avval-i bazar bazar-i bazzāzhāst, b'ad az ān bazar-i zar-garhā-st. dukkân-hā-yi sa'at-sāzhā bi un muttasil ast.

*Gharīb.* Kheili khūb! avval mī-ravīm dukkân-i sa'atsāz, anjā kār-i khudam-rā anjām dādamushakkhas mīkunam ki dukkân-ha-yi digar-kujā-st.

*Noukar.* Arz mīkunam dukkân-i sa'atsāz rasidim.

خود را هم بدهم درست بکنند

بلد خیلی خوب برای شما بلد می‌کنم  
اول بازار بازار بزرگ‌هاست  
بعد از آن بازار زرگ‌هاست  
دکانهای ساعت‌سازها با آن متصل است

غریب خیلی خوب اول می‌رویم  
دکان ساعت ساز آنجا کار خودم را اتمام داده مشخص می‌کنم که  
دکانهای دیگر کجا است

نوکر عرض می‌کنم دکان ساعت ساز رسیدیم



ساعت ساز چه چی میخواستید آقا	<i>Sā'atsāz. Chi chi makhāstid aghā?</i>	<i>Watchmaker. What did you wish for, sir?</i>
آقا ساعت هر روز بعد از ده یا دوازده دقیقه کند کار میکند و شیشه اش شکسته است میتوانید زود درستش کنید	<i>Aghā. Sā'at-am har rūz bi qadr-i dah yā yāzdah daqīqa kund kar mikunad, va shisha-yash shikasta ast; mātavanid zūd durust-ash kunid?</i>	<i>Master. Every day my watch goes ten or eleven minutes too slow, and its glass is broken. Can you quickly get it right?</i>
ساعت ساز چرا تا فردا درست میکنم	<i>Sā'atsāz. Chirō, tā fardā durust mikunam.</i>	<i>Watchmaker. Why (not)? By to-morrow I will have it ready.</i>
آقا نمیشود تا امشب پس بگیرم ساعت را بسیار لازم دارم	<i>Aghā. Na-mishavad tā imashab pas bigiram sā'at-am-rā bi-yār lazim dāram.</i>	<i>Master. Can I not have it back by this evening? I want my watch very badly.</i>
ساعت ساز خیلی خوب فوکران نیم ساعت بغروب مانده قدری قبل از بستی بازار بیاید بگیرم	<i>Sā'atsāz. Kheili khūb! noukar-i-tān nlm sā'at bi ghurūb munda qadrī qabl az bastan-i bāzār biyad, bigirad.</i>	<i>Watchmaker. Very well! If your servant can come back half an hour before sunset, shortly before they shut the Bazaar, he can take it.</i>
آقا (به نوکر) دهنه و رکاب اسهم را بگیر سوار شوم	<i>Aghā (bi noukar). Dahana va rikāb-i aspan-rū bigir, savāt shavam.</i>	<i>Master (to the servant). Hold the horses' bridle and the stirrup, I want to mount.</i>



نوکړ چشم آقا بیرو جلو و د گان قلیفروش سراغ کن نوکړ (سوار شده داد میزند که) خبردار خبردار بیا	<i>Noukar.</i> Chashm! <i>Aghā.</i> Birou jilou va dukkān-i qalifurūsh surāgh kun. <i>Noukar</i> (savār shuda dād mīzan- nad ki). Khabardār! khabār- dār! bipā!	<i>Servant.</i> By my eyes! <i>Master.</i> Go on in front and find the carpet-seller's shop. <i>Servant.</i> (having mounted, calls out) Take care, take care! look out!
کسیه دکاگین طرفین راه متصل صدا میکنند که آقا قافچه چی میخواستید بپایید اینجا اسباب مارا سیل بکنید چیزی از من بگیریید نوکړ د گان فروش فرین است قالی میخواستید یا کلیم	<i>Kasaba-yi dakākin-i tarāfin-i</i> <i>rāh</i> (mattasil sadā mīkunand ki). Aghā! āghā! chi chi mī- khāstid? biyāyid inja asbāb-i mārā seil (1) bikunīd, chizi az man bigirīd! <i>Noukar.</i> Dukkān-i farahfurūsh ham'in ast. qālī mīkhāstid yā gillim?	<i>Tradesmen in the shops on both sides of the road</i> (continually cry out) Sir! Sir! What were you wishing for? look at our things, buy something off us. <i>Servant.</i> This is the carpet- seller's shop. Did you want a knotted carpet or a woven carpet?
آقا قالی و نمد لازم دارم کلیم هم بگو نشانم. بدهند	<i>Aghā.</i> Qālī va namad lazim dā- ram, gillim ham bigū nishān- am bidahand.	<i>Master.</i> I need a knotted car- pet and a felt carpet; tell them also to show me some woven carpets.

1) seil vulg. for seir.

*Servant.* Boy, come here! Hold the horse's bridles. I will give you something as a reward.

*Merchant.* I beg to state, sir, that if you wish for a good carpet, I will show you something, the like of which you have never seen until this day. (to his apprentice)

Bring the large Kurdistan carpet, and spread it out. (to the gentleman) Please to look at it, sir. I have got ready a wonderful thing for your worship's service. The garden of Iram is not more beautiful than this carpet. It comes from Kurdistan.

*Master.* Let me see its back.

*Noukar.* Bacha blā, dāhana-yi asphārā big'r, yak chizi in'am bi tu midaham.

*Tājir.* Arz mikunam, āghā, ki agar qālī-yi khūbi khasta bāshid, chizi nishun-i tun midaham, ki misal-ash-rā tā im-rūz har giz na dida bāshid. (bi shāgird) qālī-yi bāzurg māl-i Kurdistan-rā biār, vā kun. (bi āghā) mulāhaza bi-farmāyid, āghā, chizi gharibi khidmat-i sarkār hāzir kardam. Bāgh-i Iram az in qālī qashangtar nist, māl-i Kurdistan ast.

*Agā.* Pusht-ash-rā bibīnam,

نوکړ بچه بیا دهنه اسپهرا  
بکیر یک چیری انعام بتمو میدم

تاجر عرض میکنم آقا که اگر قالی

خوبی خواسته باشید چیزی  
نشانستان میدم که مثلاً  
را تا امروز هرگز ندیده باشید  
(بشاکرد) قالی بزرگ من کوردستان را

بیار واکس (باقا) ملاحظه

بفرمائید آقا چیری غربی  
خدمت سوار حاضر کردم بله ام

از این قالی قشنگتر نیست مال

کوردستان است

آقا پشتش را ببینم جایی

وصله و رفو نشده باشد	jāi vasla va rufu na-shuda bāshad.	It has no join nor darn, I suppose.
تاجر خیر آقا هیچ جا یک سوراخ ندارد	Tājir. Kheir āghā, hroḥ jā yak sūlakḥ <sup>1)</sup> na-dārad.	Merchant. No, sir. It has not a hole anywhere.
آقا حالا کیشه قالیر زمین بکنار خوب هه کن معلوم شهید کاجی دارن پاخیر میبینم کج است کیس دارن وصف نمیشود	Aghā. Halā gūsha-yi qālī-rā zamlīn bugzār, khūb pah kun, ma'lūm shavad kajī dā- rad yā kheir. mibīnam kaj ast, kīs dārad va sāf na-mi- shavad.	Master. Now put down a cor- ner of the carpet on to the ground, and spread it well, so that I can see whether it is uneven or not. I see that it is uneven; it makes a fold and does not lie smoothly.
تاجر عیب ندارد همه قالیها چنین اند	Tājir. 'Eib na-dārad, hama-yi qālīhā chunin and.	Merchant. That does not mat- ter all carpets are like that.
آقا رنگش هم جوهر است	Aghā. Rang-ash ham jouhar ast.	Master. It is also coloured with Aniline dyes.
تاجر نه خیر نشان بدهید رنگش ثابت است	Tājir. Na kheir, nishan bidahid, rang-ash sābit ast.	Merchant. No, look at it, its colours are fast.
آقا قیمت این قالی چه چیز است	Aghā. Qimat-i in qālī chi chiz ast?	Master. What is the price of this carpet?

1) Vulg. for سوراخ sūrākh, hole.



*Merchant.* What petition shall the slave make? Whatever your heart wishes, you can give me, by your kindness. I make you a present of it, take it.

*Master.* Say the price in one word; I have not too much time for discussions. I have work to do.

*Merchant.* The price of this carpet is 15 tumans, but I will give it to your worship for 12 tumans.

*Master* (to his servant). Give (him) 10 tumans.

*Merchant.* No sir, I had said 12 tumans. Go over the whole Bazar; you will not find such a good rug anywhere.

*Tājir.* Banda chi 'arz kanam? har chi dil-i tun bikhābad bi man marhamat bifarmā-yid. plākhāsh-i shumā-st, bi-barīd.

*Aghā.* Qimat yak kalama bigū-yid, fursat-i guftugū-yi ziād nadāram, kār dāram.

*Tājir.* Qimat-i in qālī punzdah tuman ast, āmmā bi sarkār davāzdah tuman midāham.

*Aghā* (bi noukar). Dah tuman bidih.

*Tājir.* Kheir āghā, davāzdah tuman arz kardā būdam, tamām i bāzār bigardīd bi in khūbi qālīcha peidā namīshavad.

تاجر بنده چه عرض کنم هر چه  
دلتان بخواهد بمن مرحمت  
بفرمائید بهمشکش شما است  
میرید

آقا قیمت یک کلامه بگوئید  
فرصت گفتگوی زیاد ندارم کار  
دارم

تاجر قیمت این قالی پانزده تومان  
است آقا بسرکار دوازده تومان  
میدم

آقا (بنوکر) ده تومان بده

تاجر خیر آقا دوازده تومان عرض  
کرده بودم تمام بازار را بگردید  
بلین خالیچه پیدا نمیشود



آقا بیشتر از ده تومان نمیبارد اگر میخواهید پولش را بگیری خوب است اختیار باشما است	<i>Aghā.</i> Bishtar az dah tuman namībarad. agar mikhūhid pulash-rā bigirid, khūb ast. ikhtiyār bā shumā-st.	<i>Master.</i> It is not worth more than 10 tumans. If you like to take the money for it, all right. The decision rests with you.
تاجر چه عرض کنم از ده تومان خودم بیشتر خریدم اما نمیخواهم شما رنجیده بروید ده تومان و نیم بدهید آقا	<i>Tājir.</i> Chi arz kunam, az dah tuman khudam bishtar kharidam, ammā na-mikhūham shumā ranjida biravid. dah tuman u nim bidahid, aghā!	<i>Merchant.</i> What shall I say? I bought it myself for more than 10 tumans, but I do not want you to go away displeased. Give (me) 10 tumans and a half!
آقا از حرف خودم بر نمیگردم (بچه) اسیر اینجا بیار سوار شوم	<i>Aghā.</i> Az harf-ikhudam bar namīgardam (bi bacha) asirā bīār. savār shavam!	<i>Master.</i> I never take my word back. (to the boy). Bring the horse here, so that I can mount.
تاجر بگیری آقا ده تومان بدهید اگر چه ضرر من است تا حال دست نگیرم (نوک پول را ادا میکند) خدا برکت بدهد	<i>Tājir.</i> Bigirid aghā, dah tuman bidahid, agarchi zarar-i man ast; tā bi hāl dasht na-kardam. (noukar pul-rā adā mī-kunad) khudā barakat bida-	<i>Merchant.</i> Take it sir, give me 10 tumans, although I lose by it. I have not yet struck a bargain to-day, (the servant pays the money) May God

لطیف شما زبان دیکر چه  
 درخواستید قالیهای مل عربستان  
 و مل کرمان و مل خراسان و  
 مل ایلات فارس خیلی دار  
 کلبهای خوب هم هست که  
 وقت سفر خیلی بکار میخورد  
 یکی کلبم پشم اندر پشم مل  
 شیروان دیکر پشم اندر پشم مل  
 شیراز و مثل کیش کینه کرم و  
 نرم و سبک است

آقا من که سفر میروم کلبم سفری  
 لازم ندارم  
 تاجر برای خانه نمیداند

had! lut-i shumā ziād! dīgar  
 chi mikhūstid! qālīhā-yi māl-  
 i Arabistān va māl-i Kirmān  
 va māl-i Khurāsān va māl-i  
 ilāt-i Fārs kheilt daram. gi-  
 līmā-yi khūb ham hast, ki  
 vakht-i safar kheilt bi kār  
 mikhurad: yakt gilīm-i pashm  
 andar pashm-i māl-i Shīrvān,  
 dīgar pashm andar pashm  
 māl-i Shīrāz va māl-i gūsh-i  
 gurba garm va narm va sa-  
 buk ast.

*Aghā.* Man, ki safar na-mīra-  
 vam, gilīm-i safart lazīm na-  
 dāram.

*Tājir.* Barāyi khāna namad-i

bless you! Thank you! What  
 else are you wishing for? I  
 have many Arabian, Kirmān  
 and Khorassan carpets; also  
 carpets made by the Nomads  
 of Fars. There are also good  
 woven carpets, which are very  
 useful for travelling purposes.  
 One of them is a woven car-  
 pet from Shirvan, in which  
 the warp and the woof are  
 both of wool; the other one  
 is a woven carpet from Shi-  
 raz, wool and cotton mixed,  
 and it is like the ear of a  
 cat: warm, soft and light.  
*\*Master.* I who do not travel,  
 do not need travelling car-  
 pets.

*Merchant.* For the house, a

از همه فرشها بهتر است ببینید چه قدر کلفت و نرم است	Yazdi az hamā-yi farehshā bihtar ast. bibnīd chi qadr kuluft u narm ast.	Yezd felt carpet is better than any other carpet. Look how thick and how soft it is.
آقا امروز دیگر فرصت ندارم بعد از دو سه روز دیگر انشاء الله میآیم جلس شمار میبینم خدا حافظ	Aghā. Imrūz digar fursat na- dāram ba'd az du sih rūz-i digar in shā Allāh miāyam, jins-i shumā-rū mibīnam. Khudā hāfiz!	Master. I have no more time to-day. If God will, I shall come (back again) in two or three days to see your goods. Goodbye.
تاجر خدا نکندار شما انشاء الله زودتر بر میگردید مرا سرافراز میفرمائید	Tājir. Khudā nigahdār-jahumāl in shā Allāh zūdtar bar mī- gardīd, marā sarafraz mīfar- māyīd.	Merchant. May God be your keeper! I hope you will re- turn very soon and condes- cend to honor me.
در سفره	dar sufra.	Dinner-time.
آقا اسمعیل	Aghā. Isma'īl!	Master. Ismail!
اسمعیل بلی صاحب	Isma'īl. Bālī sāhib ! <sup>1)</sup>	Ismail. Yes, sir!
آقا عبد الله پیش خدمت ؟ بگو بیاید	Aghā. Abdullāh-i pishkhidmat ham bigū biāyad.	Master. Tell Abdullah the but- ler to come also.

1) صاحب sāhib, Sir, is a title given to Europeans only.



اسمعیل عبدالله حاضر است

آقا حالا برو غلام رضای فرماش

را یا استاد مهدی آشپز حاضر  
کن و خودت هم بیا

اسمعیل همه حاضراند صاحب

آقا خیلی خوب کوش کنید

دیدم برای شما رحمت است

یک شام مفضل بنماید

از این جهت امشب نان و پنیر

و کسره چیزهای دیگر نمیکشیم

بخور میفرمایید بوقت و فی دین

سر حاضر کنید

همه نوکرها استغفر الله صاحب

ما برای هر خدمتی حاضریم

1) litt. : without giving me a headache.

*Isma'îl.* Abdullâh hâzir ast.

*Aghâ.* Hâlâ birou Ghulâm Riza-yi farrâsh-râ bâ ustâd Mohdî-yi âshpaz hâzir kun, va khudat ham biâ.

*Isma'îl.* Hamah âzir and, sahib.

*Aghâ.* Kheili khub, gûsh kunid! didam barâyi shumâ zabmat ast yak shâm-i mufasssalî bi-man bidahid. Az in jihat imshab nun u panîr u kara ebizi digar na-mikshâham bikharam. Mitavânid bi vakht va bi dard-i sar hâzir kunid?

*Hama-yi noukarhâ.* Istaghfir Ullâh, sahib! mâ barâyi har

*Isma'il.* Abdullah is ready.

*Master.* Now go and tell Ghulam Riza, the second servant, and Master Mohdi, the cook to get ready, and then come back.

*Isma'il.* All are ready, sir.

*Master.* Very well, listen! I have seen that for you it is a great trouble to give me an elaborate dinner. For this reason, this evening I do not wish to eat anything but bread and cheese and butter. Can you get this ready at the right time and without troubling (me)?<sup>1)</sup>

*All the servants.* God forbid, sir! We are ready for any



service; whatever you order, we will get for you. We consider it the greatest blessing to be in your service.

*Cook.* I make the petition, sir, that for this evening I wished to prepare a very good dinner for your Excellency. After the soup, salmon, then "fsinjan-chilou" (a Persian rice dish), then some roast venison with lettuce and peas, and lastly, an excellent sweet dish, the like of which you have not yet tasted. Now if you order me not to

khidmatî hūzir-īm har chi bi-farmāyīd vasa-yi-tun (valg. for vāsita-yi tūn) peidā mī-kunīm. Khidmat-i sarkār-rā buzurgtarīn-i mī'mathā ml-dānīm.

*Ashpaz.* Arz mībahavd, sāhib, barāyi imshab yak khurāk-i kheili khūbi mikhāstam va sayi sarkār durust bikunam: ba'd az sūp<sup>1)</sup> āzād-māhi va ba'd az un fsinjan chilou va ba'd az un kabāb-i shikār bā kākū va nukhad-i farangi va yak shirīnī-yi bisyar a'la ki tā bi hal' na khurda bāshid mikhāstam durust kunam. — hālā mīfarmāyīd durust na-

هر چه بفرمائید واسطهٔ تن  
پیدا میکنیم خدمت سرکار را  
بزرگترین نعمتها میدانیم

آشپز عرض میشد صاحب برای  
امشب یک خوراک خیلی خوب  
میخواستم واسطهٔ سرکار درست  
بکنم بعد از سوپ آزاد ماهی و  
بعد از آن فسنجان چلو و بعد  
از آن کباب شکار با کاهو و  
نخود فرنگی و یک شیرینی  
بسیار اعلی که تا بحال  
نخورده باشید میخواستم  
درست کنم حالا میفرمائید

1) taken from the English or French.

درست نکنم نمیکند اطاعت میکند	kunam, durust na- itā'at mikunam,	get this ready, I will not do it, I will obey you.
آقا اسباب آن همه خوراک حاضر است	Agha. Asbāb-i un hama-yi khu- rāk hāzīr ast?	Master. Are the things ready for all these dishes?
آشپز چرا همه اش توی آشپز خانه حاضر است بفرماید تماشا بکنید	Ashpaz. Chirā! hama-y-ash tū-yi ashpazkhāna hāzīr ast, bifarmāyīd, tamāshā bikunīd.	Cook. Certainly! Everything is ready in the kitchen. If you wish to see.
آقا پس نخود فربگی و ماهی را بیار ببینم	Aghā. Pas nukhud-i farangi va mahīrā biār bibīnam.	Master. Well then bring me the peas and the fish so that I may see them.
آشپز شاگردم رفته بازار حالا میارد	Ashpāz. Shāgird-am rafta bā- zār, halā miārad.	Cook. My boy has gone to the bazar, he will bring them at once.
آقا پس حاضر نیست خوراک دیگر را هر چه هست بیار اینجا	Aghā. Pas hāzīr nīst. khurāk-i digar-rā har chi hast biār injā.	Master. Then they are <i>not</i> ready. Bring whatever else there is here.
آشپز چشم (میبرد بیرون)	Ashpaz. Chashm! (mīravād' bī- rūn).	Cook. By my eyes! (very good Sir) (he goes out).

آقا حالا باز بشما میگویم ساعت هفت بعد از ظهر میخورم شام بخورم نان و پنیر و کره باید حاضر باشد	<i>Aghā. Halā bāz bi shumā mī-gūyam sā'at-i haft ba'd* az zuhr mīkhūham shām bikhuram. nun u panīr u karaḡ bā-yad hāzir bashad.</i>	<i>Master. Now once more I tell you that I want to have supper at seven hours after noon. The bread and cheese and butter must be ready.</i>
هفته نوکرها چشم حاضر میکنیم (تعظیم کرده بیرون میروند)	<i>Hama-yi noukarhā. Chahm! Hazirm mīkunīm. (ta'zīm kar-da būrun mīravand).</i>	<i>All the servants. Very well! We will get it all ready. (Having bowed, they go out).</i>
آقا (صدا میکند) آشپز را بفرستید اینجا	<i>Aghā. Sadā mīkunad! Ashpaz-ra bifristūd injā!</i>	<i>Master (calls) Send the cook here!</i>
نوکرها (از بیرون) چشم	<i>Noukarha (az būrūn). Chahm!</i>	<i>Servants. (outside). By our eyes!</i>
آشپز فرمایشی داشتید آقا	<i>Ashpaz. Farmāyishi dāštīd āghā?</i>	<i>Cook. Have you any orders, sir?</i>
آقا آن خوراکی که گفتی آشپز خانه حاضر است کجا است	<i>Aghā. Un khurākī, ki gufti āshpazkhāna hāzir ast, kujā-st?</i>	<i>Master. Where is that food, which you said was ready in the kitchen?</i>
آشپز فرمودید نان و پنیر میخورم	<i>Ashpaz. Farmūdīd nun u panīr</i>	<i>Cook. You said you wished to</i>



eat bread and cheese, so I did not get any other food.  
*Master.* Well then, all you said was a lie!

*Cook.* What petition shall I make? If you order it to be an untruth, it probably is an untruth, but (your slave) I have been in European service for ten years, and until now no one has seen any dishonesty in me.

*Master.* (threatening the cook with a whip) Perhaps you have had some arak and are tipsy.

*Cook.* Forgive me, sir! I have eaten dirt, I have told a lie, I will not do it again.

mikhāham bikhuram, khurāk-i digar peidā na-kardam.  
*Aghā.* Pas unchi gufti hama-yash durūgh būd.

*Ashpaz.* Chi 'arz kunam? Shumā mīfarmāyid durūgh ast; durūgh bāshad, valī banda hālā dah sāl ast noukari-yi farangī mikunam, tā bihāl-e hich kas az man khānati nādida ast.

*Aghā.* (Mikhāhad chand tā shallāgh bi āshpaz bizanad) gūyā 'araq khurdī va mast-i.

*Ashpaz.* Bibakhshid sāhib! guh khurdam, durūgh guftam, digar na-mikunam.

بخورم خوراک دیگر پیدا نکنم

آقا پس آنچه گفتی همه اش دروغ بود

آشپز چه عرض کنم شما میفرمائید دروغ است دروغ باشد و. بنده حالا ده سال است نوکری فرنگی میکنم تا بحال هیچ کس از من خیانتی ندیده است

آقا (میخواهد چند تا شلاق بآشپز بزند) گویا عرق خورده و مستی

آشپز ببخشید صاحب نه خوردم دروغ گفتم دیگر نمیکنم



آقا کم شو (بیرونش میکنند)	<i>Aghā</i> . Gum shou! (bīrūn-ash mīkunad).	<i>Master</i> . Be off! (turns him out).
آقا اسمعیل ساعت هشت است و شام هنوز حاضر نیست	<i>Aghā</i> . Isma'īl! Sā'at-i hasht ast va shām hanūz hāzīr nīst.	<i>Master</i> . Ismail! It is eight o'clock, and the supper is not yet ready.
اسمعیل حاضر است صاحب.	<i>Isma'īl</i> . Hāzīr ast, sāhib.	<i>Ismail</i> . It is ready, sir.
آقا چه طور حاضر است هنوز سفره نینداخته اید	<i>Aghā</i> . Chi tour hāzīr ast? hanūz sufra na-y-andakhta-īd.	<i>Master</i> . How can it be ready? you have not yet laid the cloth.
اسمعیل میبندازم صاحب (سفره میبند)	<i>Isma'īl</i> . Miandazam, shīb (sufra mīārad).	<i>Ismail</i> . I will lay it, sir (he brings the table-cloth).
آقا خیلی طول میکشد عبد الله کجا است	<i>Aghā</i> . Khoilī tūl mīkashad. Abdullāh kujā-st?	<i>Master</i> . It is taking a long time. Where is Abdullah?
اسمعیل رفت حمام	<i>Isma'īl</i> . Raft hammūm.	<i>Ismail</i> . He has gone to the bath.
آقا پس غلام رضا بیاید	<i>Aghā</i> . Pas Ghulām Rizā biā-yad.	<i>Master</i> . Then let Ghulam Riza come.

اسمعیل رها نیستش ۱)	<i>Isma'il. Ghulam Riza nist-ash.</i>	<i>Isma'il. Ghulam Riza is not here.</i>
آقا کجاست	<i>Aghā. Kujā-st?</i>	<i>Master. Where is he?</i>
اسمعیل رفت پی کوه	<i>Isma'il. Raft pei-i kara.</i>	<i>Isma'il. He has gone for the butter.</i>
آقا آشپز بیاید	<i>Aghā. Ashpaz biāyad.</i>	<i>Master. The cook is to come here.</i>
اسمعیل رفت نان بکیرد	<i>Isma'il. Raft nun bigirad.</i>	<i>Isma'il. He has gone to fetch the bread.</i>
آقا پنیر آوردید	<i>Aghā. Panir āvurdid?</i>	<i>Master. Have you brought the cheese?</i>
اسمعیل چه پنیری میفرمائید بیام پنیر فرنگی یا پنیر ایرانی	<i>Isma'il. Chi paniri mifarmāyid biāram? panir-i farangī yā panir-i irāni?</i>	<i>Isma'il. What kind of cheese do you wish me to bring? European cheese, or Persian cheese?</i>
آقا بگو آورده یا نه	<i>Aghā. Bigū āvurda-ī yā na?</i>	<i>Master. Say, have you brought it or not?</i>

1) *nist-ash* vulgar for *nist*.

اسمعیل چه عرض کنم ببینم شاگرد آشپز آورده است یا خیر	Isma'îl. Chi 'arz kunam? Bîbî- nam shāgird-i āshpaz āvurda ast yā kheir.	<i>Isma'îl.</i> What petition shall I make? I will see whether the cook's boy has brought it or not.
آقا شاگرد آشپز بگو ببیند تو	Aghā. Shāgird-i āshpaz bigū biāyad tū.	<i>Master.</i> Tell the cook's boy to come in.
اسمعیل چشم	Isma'îl. Chashm!	<i>Isma'îl.</i> By my eyes!
شاگرد آشپز سلام	Shāgird-i āshpaz. Salām!	<i>The cook's boy.</i> Salaam!
آقا استاد مهدی گو	Aghā. Ustād Mehdī kū?	<i>Master.</i> Where is Master Mehdi?
شاگرد از ظهیری که کم التفاتی فرمودید احوالش بهم خورده <sup>۱)</sup> تس کسره رفته منیل افتاده خوابیده	Shāgird. Az zuhr, ki kam ilti- fatī farmūdīd ahvāl-ash bi ham khurda <sup>1)</sup> , tap karda, rafta manzil, uftāda, khābīda.	<i>The cook's boy.</i> From the time of noon, when you showed him a lack of kindness, his health became bad, he got fever, went home, lay down and slept.
آقا برو کم شو زهرمار	Aghā. Biroo, gum shou, zahr-i mār!	<i>Master.</i> Be off, disappear, ser- pent's poison!

1) The omitting of the copula *ast* is very frequent among the common people

*Ismail.* Sheikh Hassan has come to see your Excellency.

*Master.* In the Name of God! let him come in.

*Sheikh Hassan.* Good evening! (Peace be with you!) I hope you are not indisposed.

*Master.* No, my health is good, thanks to your kindness, but my times are bitter like those of a dog.

*Sheikh Hassan.* Well, what has happened?

*Master.* As the servants never gave dinner and lunch at the appointed time, I said that this evening I would eat very simple food: bread, cheese,

*Ismā'īl.* Sheikh Hasan amad khidmat-i sarkar.

*Aghā.* B'ism Illah! tashrif bi-rad.

*Sheikh.* Hasan Salamun 'alai-kum! in sha Allah kaslati na-darid.

*Aghā.* Kheir, ahval-am az iltifat-i shuma khub ast, amma ouqat-am misl-i sag talkh ast.

*Sheikh.* Hasan. Pas chi shuda ast?

*Aghā.* Chun noukarha bich-vakht sham u nahar bi-vakht-i mu'ayan na-midadand, guftam imshab yak khurak-i kheili mukhtasari bikhuram,

امعيل شيخ حسن آمد خدمت سرکار

آقا بسم الله تشریف بیار

شیخ حسن سلام علیکم انشاء الله کسالتی ندارید

آقا خیر احوال از التفات شما خوب است اما اوقات مثل سگ تلخ است

شیخ حسن پس چه شده است

آقا چون نوکرها هیچوقت شام و نهار بوقت معین نمیدادند گفتم امشب یک خوراک خیلی مختصری بخورم نان و پنیر



and butter. Anything else I did not want. Even this they did not give me. What shall I do with such men?

*Sheikh Hassan.* Do you know, sir, you have asked for something, the accomplishment of which is impossible.

*Master.* How is that? Is it impossible to find bread and cheese in all Tehran?

*Sheikh Hassan.* Bread and cheese praise be to God! are plentiful, but honest servants are not to be found. All these servants cannot manage to live on their wages, living is also expensive nowadays. They all wish to make an

nun u panir u kara chizi digar na-khāsta būdam. Inrā ham bi man na-dādand. ba in jūr mardum chi kar bikunam?

*Sheikh Hasan.* Midānid, aghā, chizi khāsta būdid, ki anjam-ash mahāl ast.

*Aghā.* Chi tour? nun u panir dar tamam-i Tahrān peida na-mīshavad?

*Sheikh Hasan.* Nun u panir az fazl-i Khuda farāvan ast, amma noukar-i dūrestkārī yāft namīshavad. In hama noukarha mavajibi-ki darand kafiyat-i-shun namīkunad; girāni ham bast. Hama mī-khahand dar kharid u furūsh

و کبره چیزهای دیگر نخواسته بودم. اینرا هم بمن ندادند. با این جور مردم چه کار کنم

شیخ حسن میدانید آقا چیزی خواسته بودید که انجامش محال است

آقا چه طور نان و پنیر در تمام طهران پیدا نمیشود

شیخ حسن نان و پنیر از فضل خدا فراوان است اما نوکر درست کاری یافت نمیشود. این همه نوکرها مواجبی که دارند کفایتشان نمیکند گران هم هست و میخوانند در خرید و فروش مداخل زیادی

enormous profit by buying and selling. For these reason they did not get the bread and the cheese.

*Master.* Well then, why do they not serve other dishes properly and punctually? And why do they have an excuse for anything I tell them to do?

*Sheikh Hassan.* That is their nature. A lazy man will give a thousand excuses instead of doing one thing. If you wish to remain in Persia, you must have much patience.

madakhl-i ziādī bikunand.  
Az in sabab ast, ki nūn u panīr hazir na-kardand.

*Aghā.* Pas khurak-i digar-rā chirā hich vakht khūb va bi-vakht farāham nā-mīarand va barāyi har kārī ki bi unha rujū<sup>c</sup> mīkunam yak<sup>c</sup> uzrī dārand?

*Sheikh Hasan.* In tab'iat-i shun ast. Adam-i tambal<sup>c</sup> avaz-i yak kār hazar<sup>c</sup> uzr mīarad. Agar dar Iran mī-khāhid bimanīd, bayad kheili<sup>c</sup> sabr u honsala dāshta bāshīd.

بکنند از این سبب است که نان و پنیر حاضر نکردند.

آقا پس خوراک دیگر را چرا هیچ وقت خوب و به وقت فراهم نمیآرند و برای هرکاری که بآنها رجوع میکنم یک عذری دارند

شیخ حسن این طبیعتشان است  
آنم تنبلی عرص یک کار هزار  
عذر میآرد اگر در ایران  
مخیرا عید بمانید باید خیلی  
صبر و حوصله داشته باشید

## About riding.

## dar savārī.

## در سوارى

آقا دو ساعت بعد از ظهر اسپ کبر را برای من و قیل را برای خودت زدن کن	<i>Aghā</i> <sup>1)</sup> . Du sā'at ba'd az zuhr asp-i kahar-rā barāyi man va qizil-rā barāyi khudat zīn kun.	<i>Master</i> . At two o'clock in the afternoon you must saddle the bay horse for me and the grey horse for yourself.
جلودار چشم برای سرکار دهنه بزنم یا آبخوری	<i>Jiloudār</i> . Chashm! barāyi sar- kar dahana bizanam yā ab- khurī?	<i>1<sup>st</sup> Groom</i> . By my eyes! — Shall I put on a curb or a snaffle for your Excellency?
آقا آبخوری بزن جلودار آبخوری شکسته است	<i>Aghā</i> . Abkhurī bizan. <i>Jiloudār</i> . Abkhurī shikasta ast.	<i>Master</i> . Put on the snaffle. <i>1<sup>st</sup> Groom</i> . The snaffle is bro- ken.
آقا پس همان دهنه را بزن جلودار دهنه زنجیرش کم شده است جلو هم تاراه است	<i>Aghā</i> . Pas hamun dahana rā bizan. <i>Jiloudār</i> . Dahana zanjir-ash gum shuda ast, jilou ham para ast.	<i>Master</i> . Then just put on the curb. <i>1<sup>st</sup> Groom</i> . The chin-chain of the curb is lost, the bridle is also torn.

1) *master* and *آقا* ennuich are both pronounced alike.

آقا پس چه باید کرد عجبالتا  
یکی املات بگیر تا فردا بد  
تعیر کنند

جلودار خیلی خوب

آقا اسب سهند چه طور است

جلودار عیب ندارن قدری سینه  
گیر شده است

آقا خانم میخواست سهندرا  
سوار شو زین زنانه به اسب  
کردن

جلودار کرد قدری میلند

آقا از کی میلند

*Aghā*. Pās chi bāyad kard? —  
‘ijalātan yakī amānat bigīr,  
ta fardā bidih ta‘mīr kunand.

*Jiloudār*. Kheili khūb!

*Aghā*. Asp-i samand chi tour  
ast?

*Jiloudār*. ‘Eīb na darad, qadrī  
sīna-gīr shuda ast.

*Aghā*. Khanum mīkhast samand-  
ra savar ahavad, zīn-i zanāna  
bi asp-i kurand bīzan.

*Jiloudār*. Kurand qadrī mīlan-  
gad.

*Aghā*. Az kei mīlangad?

*Master*. Well then, what is to  
be done? for the present bor-  
row one, and get ours men-  
ded by to-morrow.

*1st Groom*. Very well!

*Master*. How is the dun horse?

*1st Groom*. There is nothing  
the matter with him, he has  
only caught cold.

*Master*. Your mistress wished  
to ride the dun horse. Put  
the lady's saddle on the  
chestnut horse.

*1st Groom*. The chestnut is ra-  
ther lame.

*Master*. Since when is he  
lame?



جلودار از دیروز که نعلش کردند میلند میخ خورده است و دستش را زمین نمیکندارن	1 <sup>st</sup> Groom. Since yesterday, when they shod him, he limps, a nail has gone into his hoof (lit. he has eaten a nail) and he does not put his leg on the ground.
آقا پس اسب قوه کهر را بیرون بکش خیلی بد تیمار شده است	Master. Then bring out the dark bay. — He has been very badly groomed.
مہتر سہر شما ہتر روز سے دھند تیمار میکنم شال میمالم پال و دمنش را ہر روز میشورم	2 <sup>d</sup> Groom. By your head! Every day I groom him three times, I rub him down. I wash his mane and his tail every day.
آقا پس چرا اینقدر کثیف است خیلی کم لاغر است یقیناً جوش را تمام نمیدہی	Master. Well then, why is he so dirty? He is also very lean. Surely you do not give him the whole of his barley.
مہتر و اللہ ہسر شما و جان خانم پاک دانہ جو خیانت	2 <sup>d</sup> Groom. By God! By your head and by the soul of my

*Jiloudâr.* Az dîrûz, ki na'l-ash  
kardand, mîlangad, mîkh  
khurda ast va dast-ash-râ  
zamîn na-mîguzârad.

*Aghâ.* Pas asp-i qara kahar-ra  
bîrûn bihash. — kheilî bad  
timâr shuda ast.

*Mihtar.* Sar-i shuma! har rûz  
si daf'a timâr mîkunam, shâl  
mîmalam. yâl u dum-ash-râ  
har rûz mîshûram.

*Aghâ.* Pas chîrâ inqadr kasîf  
ast? kheilî ham laghir ast  
yaqînân jou-ash-râ tamâm  
na-mîdahî.

*Mihtar.* Vallâh! bi sar-i shuma  
va jan-i khânûm yak dûna

نمیکنم نمک بحرانی نکردم  
اگر میخواهید این اسب چاق  
شود باید بقصیل ببندید

آقا حالا وقت قصیل نیست  
علف هنوز خیلی کوان است  
یک هفته دیگر سبز میدهم

مهنر این اسبها هیچکدام نه  
چل دارن نه نمک همه اش  
تیکه پاره است میفرمائید بازار  
میروم تازه میخرم

آقا خیر بعد از چند روز دیگر  
چل پیراهن میبندیم هوا گرم

jou khānat na-mikunam na-  
mak bi harami na-kardam.  
Agar mīkhahid in asp chaq  
shavad, bayad bi qasil bi-  
bandid.

Aghā. Hala vakht-i qasil nist,  
‘alaf hanūz kheili girān ast.  
Yak hafta-yi digar sabz mī-  
dahim.

Mihtar. In aspha hich kudam  
na jul darad, na namad,  
hama-y-ash tika para ast.  
Mifarmayid, bazar miravam,  
taza mikharām.

Aghā. Kheir, ba‘d az chand  
rūz-i digar jul-pirāhan mī-

mistress I do not steal a  
single grain of barley, I  
have not stolen your salt  
(i.e. I am not ungrateful). If  
you want to make this horse  
get fat, you must give it  
green fodder.

Master. Now is not the season  
for green fodder. As yet  
grass is very dear. In a week  
we will give him green fod-  
der.

Groom. Not one of these hor-  
ses have a cloth, nor a felt  
rug, all are torn. If you al-  
low it, I will go to the bazar  
and buy new ones.

Master. No, in a few days we  
will give the horses their

شده است	bandim, havâ garm shuda ast.	summer clothing (lit. shirt-co- vers) the weather has become warm.
مهرت يك پا بند و دو تا ميخ طويله و يك افسار هـ. لازم است	Mihtar. Yak pâband u du ta mikh-i tavîla va yak afsâr ham lazim ast.	Groom. A rope and two iron pegs and a halter are also necessary.
آقا هر روز ميخواهي بازار بروي مداخل براي خونت پيدا كني آنچه هست خوب نكاهدار و تعمير كن براي چند روز كاه و پنجه دارم	Aghâ. Har rûz mikhâhi bazar biravî madakhil barâyi khu- dat peida bikunî. Unchi hast khûb nigah dar va ta'mîr kun. — Barâyi chand rûz kâh u yunja darîm?	Master. Every day you want to go to the bazar to make a profit for yourself. What- ever we have you must look after well, and have it repaired. For how many days more have we got straw and hay?
جلودار براي امشب و فردا شب دارم ميفرمائيد فردا بروم ميدان باختر	Niloudâr. Barâyi imshab u farda shab darîm. Mifarmâyîd farda biravam moidan bikha- ram?	1 <sup>st</sup> Groom. We have (enough) for this evening and to-mor- row evening. Do you wish me to go to-morrow to the mar- ket to buy some?
آقا بسيار خوب باختر	Aghâ. Bisyar khûb, bikhar.	Master. Very well, buy some.



1<sup>st</sup> Groom. Then please give me some money to buy straw and barley. I must also get the horses shod.

Master. The dung-litters<sup>1)</sup> are very scanty; I suppose you have sold the dung to the bath-man<sup>2)</sup>. You have also mixed it with much straw. You must take more care! If to-morrow the stable is in disorder as it is to-day, I will fine you five qarāns. (lit. five thousand dinars).

2<sup>d</sup> Groom. By my eyes! I will obey.

Master. The stirrups and the bit

*Jiloudar.* Pas pūl itiftat kunīd kāk u jou bikharām, asphārā ham na'ibandī bikunām.

*Aghā.* Takhta-pahīn kheilī kam ast, gūya pahīn-rā hama fūrūhtī bi hamnāmī. Kheilī ham kāk qatī kardī. Bihtar tavajjuh bikunīd! Agar fardā tavīla mīsl-i imrūz shulūq ast, shumārā panj hazār jārima mīkunām.

*Mihtar.* Chashm! itī'at mīkunām.

*Aghā.* Rikāb u dahānā kheilī

جلودار پس پول ایتفات کنید  
کاه و جو بخرم و اسپهارم  
نعل بندگی بکنم

آقا تخته پاهین خیلی کم است  
گویا پاهین را همه فروختی  
به حمامی خیلی هم کاه قاتی  
کردی بهتر توجه بکنید اگر  
فردا طویل مثل امروز شلوق  
است شمارا پنج هزار جریمه  
میکنم

مهر چشم اطاعت میکنم

آقا رکاب و دهنه خیلی زنگ

1) In Persia, dried dung is used for the horses' litter.

2) In Persia, the baths are heated with dung.



are very rusty and the saddles are full of dust and earth.

*1st Groom.* We have no emery paper, and we have never had a polishing-chain.

*Master.* Do not give excuses worse than the faults. With brick-powder they will get quite clean. Take great care not to let my things get spoilt.

Extracts from Nasir ed-Din Shah's Diaries.

*At an Exhibition in London.*

The picture of a donkey was seen and I asked the price of it. The Director of the Exhibition, a fat, white-bearded man, who gave information about the prices, told me it

zang zada ast va zinba per gard u khak shuda ast  
*Jiloudâr.* Sambâda na-dârim, va zara ham az asl na-dâstim.

*Aghâ.* 'Uzr badtar az gunah na-y-ar! ba khak-i ajur khûb pak mishavad. khûb mavâzi-bat kun, asâbha zâi na-shavad.

Sûrat-i khari dida shud. Pur-sidam: «qimat-ash chand ast?» — Râta-i akapûziyân, ki mard-i farbihi-i rîsh safidî bûd va qîmat-ash mî-khund, guft: «sad lira-yi in-

زده است و زینها هر از کرد و خاك شده است  
جلودار سباده نداریم و زره هم از اصل نداشتیم

آقا عذر بدتر از گناه نپار با خاك آجر خوب پاك ميشود خوب مواظبت كن اسبابها صابغ نشود

صورت خری دیده شد پرسیدم قیمتش چند است رئیس اکسپوزیسیون که مرد فربه ریش سفیدی بود و قیمتها را

میخواند گفت صد لیرو  
 انگلیسی که معادل دوپست  
 و پنجاه تومان ایران است  
 گفتیم قیمت خر زنده منتها  
 پنج لیرو است اینکه شکل  
 خراست چرا باید باین کراتی  
 باشد رئیس گفت چون خرجی  
 ندارم چو و کاه نمیخورم  
 گفتیم اگر خرج ندارم باز هم  
 نمیکشد و سواری نمیدهد  
 بسیار خندیدیم

glia", ki mu'addil-i davāst u  
 panjah tuman-i Iran ast. Guftam:  
 »Qimat-i khar-i zinda  
 muntaha panj lira ast; in ki  
 shikl-i khar ast, chira bayad  
 bi in girani bushad?" — Rala  
 guft: »Chun kharji na darad,  
 jou va kah na mikhurad." —  
 Guftam: »Agar kharj na  
 darad, bar ham na mikashad  
 va savari na midahad. Bisyar  
 khandidim.

was a hundred pounds sterling, equivalent to two hundred and fifty tumans of Persia. I remarked: "The value of a live donkey is at the outside five pounds. How is it then, that this, which is but a picture of an ass, is to be paid so dearly for?" The Director said: "Because it is not a source of expense, as it eats neither straw nor barley (the eastern substitutes for hay and oats.)" I replied: "True; it is not a source of outlay; but neither will it carry a load, or give one a ride".

We laughed heartily.

سفر ایران	<i>Safar-i Irān.</i>	<i>Journey to Persia.</i>
فونگی میخوانم سفر بروم	<i>Farangī. Mikhāham safar bi-ravam.</i>	<i>European. I want to go on a journey.</i>
ایرانی کجا انشاء الله خیل دارید بروید	<i>Irānī. Kujā in shā Allah khayāl darīd biravīd?</i>	<i>Persian. Where, if God will, do you think of going?</i>
فونگی میخوانم بایران سفر بکنم	<i>Farangī. Mikhāham bi Irān safar bikunam.</i>	<i>European. I want to travel to Persia.</i>
ایرانی برای کار مخصوصی میروید یا همین برای سیاحت	<i>Irānī. Barāyi kar-i makhsūsī miravīd, yā hamīn barāyi seir u siāhat?</i>	<i>Persian. Are you going there with a special purpose, or only for the pleasure of sightseeing travelling?</i>
فونگی خیر آقا میخوانم زبان فارسی را یاد بگیرم	<i>Farangī. Kheir āgha, mikhāham zabān-i farsi-rā yād bi-gīram.</i>	<i>European. No sir, I want to learn the Persian language.</i>
ایرانی خیلی خوب برای تحصیل	<i>Irānī. Kheili khūb, barāyi tah-</i>	<i>Persian. Very well, for lear-</i>



زبان هیچ چیز از سفر بهتر  
نیست بزودی میروید

فرنگی انشاء الله بعد از یک  
ماه دیگر خواهش دارم که  
بعضی اطلاعات از وضع مملکت  
و راه و رسم سفر ایران بده  
بندد بدعید

ایرانی بفرمائید آقا با دل و جان  
آنچه اطلاع دارم عرض میکنم  
چه چیز است میخراسنید  
بفهمید

فرنگی میخواستیم بدانم از کدام  
راه از انگلیس به ایران میتوان  
رفت

ایرانی اگر از راه دریا میل

سلی zabān hroḥ chiz az sa-  
far bihtar nist, bi zūdr mira-  
vid?

*Farangī.* In sha Allah ba'd az  
yak mah-i digar, va khahish  
daram ki ba'zittilā'at az vaz-  
i mamlakat va řah u rasm-i  
safar-i Iran bi banda bidahid.

*Irānī.* Bifarmayid agha! ba dil  
u jan anchi ittilā' daram  
arz mikunam, chi chiz ast  
mikhasnid bifahmid?

*Farangī.* Mikhasnam bidanam  
az kudam rah az Inglis chi  
Irān mitavan raft.

*Irānī.* Agar az rah-i darya

ning a language, nothing is  
better than travelling. Do you  
start soon?

*European.* If God will, in  
another month, I should like  
you to give me some in-  
formation about the ways of  
the country, and its roads  
and the manner of travelling  
in Persia.

*Persian.* Please to command,  
sir! With heart and soul I  
will give you any informa-  
tion I can. What were you  
wishing to know?

*European.* I want to know by  
which route one can go from  
England to Persia.

*Persian.* If you like to go by



دارند بروید باید از لندن  
 سوار کشتی بشوید آن کشتی  
 از لندن میروند به جبل طارق  
 و از آنجا به جزیرهٔ مالت که  
 میان دریای سفید واقع است  
 از نهر سویس گذشته داخل  
 دریای احمر میشوید بعد از آن  
 میرسید به بندر عدن که از  
 شهرهای عربستان است خلاصه  
 از راه بحر الهند وارد بندر  
 بمبئی میشوید که آنجا چند  
 روز باید توقف نمود

فرنگی از هندوستان میتوان از  
 راه خشکی به ایران رسید یا خیر

ایرانی چون میان هندوستان

meil dard biravd, bayad az  
*London* savar-i kashtr bisha-  
 vid. an kashtr az *Landan*  
 miravad bi *Jabal ut Târiq*  
 va az anja bi jazira-yi *Malt*,  
 ki میان-i *Daryâ-yi Safid*  
 vâqi<sup>c</sup> ast. az *Nahr-i Savs*  
 guzashta dakhil-i *Daryâ-yi*  
*Ahmar* mishavd. ba'd az an  
 miravd bi bandar-i 'Adan,  
 ki az shahr-ha-yi 'Arabistan  
 ast. khulâsa az rah-i *Bahr*  
 ul *Hind* varid-i bandar-i  
*Bambai* mishavd, ki anja  
 chand rûz bayad tavaqquf  
 namud.

*Farangî*. Az *Hindustan* mita-  
 van az rah-i khushkr bi *Iran*  
 rasid, ya kheir? \*

*Irânî*. Chun میان-i *Hindustan*

sea, "you must take a ship  
 from *London*. That ship goes  
 from *London* to *Gibraltar*,  
 and from there to the island  
 of *Malta*, which lies in the  
 middle of the *Mediterranean*  
 (the *White Sea*). Having pas-  
 sed through the *Suez Canal*,  
 you enter the *Red Sea*. After  
 that you go to the port of  
 \* *Aden*, which is a town in *Ara-*  
*bia*. At last, crossing the  
*Indian Ocean*, you reach the  
 port of *Bombay*, where you  
 must stop for some days.

*European*. Can I get from *In-*  
*dia* to *Persia* by land, or  
 not?

*Persian*. As between *India* and

و ایران ممالک افغانستان و بلوچستان واقع است که

آدم‌های آن طرف نمیکند از د خا رجه از ملکشان عبور بکنند

نمیشود از راه تری بروند

فونگی پس از راه بحری باید رفت

ایرانی البته از بندر بمبئی تا

بندر ابو شهر که لب خلیج

فارس واقع است هر هفته یک

دفعه یک کشتی بخار مال

انگلیس میرود شما با کمال

آسایش و راحت سفر خواهید

کرد

فونگی از سفر دریا هرگز خوشم

va Iran mamalik-i *Afghānistān* va *Belūchistān* vāqīc ast, ki adāmha-yi an taraf namiguzarand kharija az mulk-i-shūn ūbur bikunad, namiahavad az rāh-i barri biravid.

*Farangi*. Pas az rāh-i bahri bayad raft?

*Irānī*. Albattā! az bandar-i *Bambai* tā bandar-i *Akha-shahr*, ki lab-i khalj-i *Fars* vāqīc ast, har hafta yak dafa yak kashī-yi bukhār-i mal-i *Ingliš* miravad. shuma ba kamal-i āsayish va rāhat safar khahid kard.

*Farangi*. Az safar-i daryā har

Persia lie the countries of *Afghanistan* and *Beluchistan*, whose inhabitants do not allow strangers to pass through their country, it is impossible to go by land.

*European*. Then I must go by sea?

*Persian*. Of course! From the port of *Bombay* to the port of *Bushire*, which lies on the coast of the Persian Gulf, an English ship goes once a week. You will be able to travel in perfect ease and comfort.

*European*. I never care for

نمیباید و از تکان و جنبش  
کشتی بیشتر وقتها حالتیم بهم  
میخورند و اوقاتم مثل سگ تلخ  
میشود

ایرانی پس چرا سفر میزودند

فرنگی نمیدانستم که این قدر  
سفر دریا باید کرد و کرده  
شاید خیال این سفر هرگز  
نمیکردم

ایرانی خیر آقا سفر از هرچه باشد  
برای تربیت آدم بهتر است  
تا شاخصی سفر نکند پخته

giz khush-am na-mrayad va  
az takan u jumbish-i kashtri  
bishtar-i vakhtak halat-am  
bi ham mikhurd va ouqt-am  
misal-i sag talkh mishavad.

Irānī. Pas chira safar miravid ?

Farangi. Na-midanistam ki in  
qadr safar-i daryā bayad  
kard va garna shayad khayal-  
i in safar hargiz na-mikar-  
dam.

Irānī. Khoir nghan, safar az har  
chi bishad baray-i tarbiyat-i  
adam bihtar ast. ta shakhs-i  
safar na-kunad pukhta na-

a sea journey. The shaking  
and rocking of the ship ge-  
nerally upsets me and I  
become melancholy. (lit. my  
times are bitter like those of  
a dog).

Persian. Then why do you go  
on a journey?

European. I did not know that  
one had such a long journey  
by sea. Had I known, I should  
never perhaps, have conceived  
the thought of (going on) this  
journey.

Persian. No sir, a journey is  
better than anything else for  
the education of a man. Till  
a person has travelled, he



نمیشود و شیخ سعدی میگوید تا بدکان خانه در کروی	mishavad va Sheikh Sa'di migu'ayad: «ta bi dukkan-i khāna dar gi- rou-i, «hargiz, ei khām, adami na- shavi. «biroo andar jahān tafarruj kun, «piśh az ān ruz k'az jahān bi- ravi! —	does not become experienced (lit. ripe), and Sheikh Sadi says: «As long as you remain a for- feit in the shop of the house. «Surely, you will not, oh un- ripe one! become a man. «Go into the world and look about you. «Before the time comes when you have to leave the world. <i>European.</i> That is true, and the poets have also said: «There is nothing difficult which may not become easy «A man must not be frighte- ned.”
مرد باید که هراسان نشود پس بهرمانید از بندر بیتی تا بندر ابو شهر چند روز راه است	<i>Farangi.</i> Durust ast, va shu'ara ham gufta and: «mushkili nist, ki māsān na- shavad, «mard bayad ki harsān na- shavad. pas bifarmayid az bandar-i <i>Bambai</i> ta bandar-i <i>Abushahr</i> chand ruz rah ast.	Now then, tell me, how many days' journey is there be- tween <i>Bombay</i> and <i>Bushire</i> ?



*Persian.* If you wish to see *Masqat*, which is a celebrated Arabian town, the journey takes 12 days. Otherwise it takes 10 days.

*European.* How many stations are there between Bombay and Bushire?

*Persian.* At first the ship goes in a northerly direction to \*the port of *Karāchi*, which is one of the most important Indian ports, there it stops for a night and a day. If you like you can stay at the hotel of the town of *Karāchi*.

*European.* Is *Karachi* a large town or not?

*Irānī.* Agar mikhubid *Masqat*-rū, ki shahr-i mashhur-i 'Arabīstān ast, bibnīd, davazdeh rūz tul mikashad.

*Farangī.* Mian-i Bāmbay va Bushahr ehand manzil ast?

*Irānī.* Kasht avval rū bi shāmal mitravad ta bandar-i *Karāchi*, ki yakī az banadir-i mu'azzam-i mamalik-i Hind ast va anja yak shab u yak rūz tavaquf mishavad. agar meil dashta bashid mitavānd dar mihmānkhanā-yi shahr-i *Karāchi* manzil kunīd.

*Farangī.* *Karāchi* shahr-i buzurgī-st ya khair? \*

ایرانی. اگر میخواهید مسقط را  
که شهر مشهور عربستان است  
به بینید دوازده روز طول  
میکشد

فرنگی میان بمبئی و بوشهر  
چند منزل است

ایرانی کشتی اول رو بشمال  
میرود تا بندر کراچی که یکی  
از بنادر معظم ممالک هند  
است و آنجا یک شب و یک روز  
توقف میشوند اگر میل داشته  
باشید میتوانید در مهمانخانه  
شهر کراچی منزل کنید

فرنگی کراچی شهر بزرگی  
است یا خیر

*Persian.* Yes, the town is large and populous. It has more than 104,000 inhabitants.

*European.* Are the inhabitants of the town all Mohammedans?

*Persian.* No, half of them are Mussulmans and the other half are Hindus (namely: idol-worshippers), Parsees (namely: fire-worshippers), and Christians.

*European.* I have heard that it is an important commercial town.

*Persian.* That is true. From all parts of the world steamers and sailing-vessels come

*Irānī.* Chirā, shahr buşurg va ābād ast, az sad u chahar hazār nafar biştar jam'at darad.

*Farangī.* Abāl-yi shahr hamā-yi-shān Musalmān hastand?

*Irānī.* Kheir, nisf-i-shān Musalman hastand va nisf-i digar Hindī (ya'ni butparast) va Parsī (ya'ni Gabr ya ktash parast) va Īsavi.

*Farangī.* Shānida am ki tijarat-gāh-i buzurgī-at.

*Irānī.* Durust ast, az har taraf-i dunya kaştīhā-yi bukhār va bādīāni miyānd, māl va

ایرانی چرا شهر بزرگ و آباد است  
از صد و چهار هزار نفر بیشتر  
جمعیت دارد

فرنگی اهالی شهر همه شان  
مسلمان هستند

ایرانی خیر نصفشان مسلمان  
هستند و نصف دیگر هندی  
(یعنی بت پرست) و پارسی  
(یعنی کبر یا آتش پرست)  
و عیسوی

فرنگی شنیده ام که تجارتگاه  
بزرگی است

ایرانی درست است از هر طرف  
دنیا کشتیهای بخار و بادبانی

میایند مال و جنس هندوستان را بار کرده به ولایت‌های دیگر میبند مرکز تجارت عمده است	jins-i Hindustān-ra bar kardā bi vilāyathā-yi digar miba- rand. markaz-i tijarat-i 'un- dat-st.	to fetch Indian goods and wares, and take them to other countries. It is an im- portant centre of commerce.
فرنگی پس از کراچی کجا باید رفت	Farangī. Pas az Karāchi kuja bayad raft?	European. Well, where do we go to after Karāchi?
ایرانی اولاً بگوادار که بندر کوچک مکران است	Irānī. Avvalan bi Gvādar, ki bandar-i kuchik-i Makrān ast.	Persian. First to Gvadar, which is a small port in Makran.
فرنگی مکران چه مملکتی است	Farangi. Makrān chi mamli- kati-st?	European. What country is Makran?
ایرانی مکران اسم ساحل بلوچستان است از گوادار میریزد بمسقط	Irānī. Makrān ism-i sūhil-i Ba- luchistan ast. az Gvādar mi- ravād bi Masqat.	Persian. Makran is the name of the coast of Beluchistan From Gvadar you go to Mas- qat.
فرنگی مسقط قابل دیدن است	Farangī. Masqat qābil-i دیدن ast?	European. Is Masqat worth seeing?
ایرانی بغیر از سنک و دریا	Irānī. Bi gheir az sang va darya	Persian. There is nothing to



چیزی دیده نمیشود چهار  
پنج تا قصر و قلعه سر سنگ  
بنا کرده اند دو تا خانه  
باصفا بیشتر ندارند یکی خانه  
سفیر انگلیس و آن دیگر عمارت

سید  
فرنگی سید که را میکیند

ایرانی سلطان مسقط را سید  
میکیند چرا که از خاندان  
پیغمبر است اسم سید مرحوم  
سید ترکی بود برادر سلطان  
مغفور زنگبار بود سید حالیہ  
پسر بزرگ سید ترکی است  
اسم سید فیصل است

chirā dīda na-mīshavad. cha-  
har panj ta qasr va qal'ā sar-i  
sang-binā karda and. du ta  
khāna-yi bā safā bishtar na-  
darad, yakt khāna-yi safir-i  
Inghis va an digar 'imārat-i  
Seyyid.

*Farangī.* Seyyid ki-rā mīgu-  
yand?

*Irānī.* Sultan-i Masqat-rā Sey-  
yid mīguyand, chirā ki az  
khandān-i Peighambar ast.  
ism-i Seyyid-i marhum Sey-  
yid Turkī bud. barādar-i  
sultan-i maghfūr-i Zangbār  
bud. Seyyid-i hālīa pisar-i  
buzurg-i Seyyid Turkī-st;  
ism-ash *Seyyid Feisal* ast.

be seen but rocks and sea.  
Four or five forts have been  
built on the rock. Masqat has  
only two fine houses; one is  
the house of the English re-  
sident, the other\* is the  
palace of the Seyyid.

*European.* Whom do they call  
Seyyid?

*Persian.* They call the Sultan  
of Masqat Seyyid, because  
he is a descendant of the Pro-  
phet. The name of the decea-  
sed Seyyid was Seyyid Turkī.  
He was the brother of the  
deceased Sultan of *Zanzibar*.  
The present Seyyid is the  
eldest son of Seyyid Turkī;  
his name is *Seyyid Feisal*.



فونکی تجارت مسقط زیاد است یا کم	<i>Farangi</i> tijarat-i Masqat ziyad- ast ya kam?	<i>European</i> . Is the commerce of Masqat great or small?
ایرانی چندان زیاد نیست بازارش هم کوچک است بندر فروشی بسیار است زنکی هارا از رنگبار میآند به مسقط و از آذجا میفرستند بایران و ببغداد آبادی حوالی شهر کم است از اطراف شهر خرما میآورند میفرشند تاجروهای بینکی دنیا خرما مسقط را با کشتی میبرند بولایت خرمستان قریب شهر هیم سبزی دیده نمیشود کاه و الغ آذجا عوین علف ماهی	<i>Irāni</i> . Chandān ziyad nist. bazar- ash ham kuchik ast. bandar- furūshi bisyar ast. zangthā- rā az <i>Zangbār</i> mīrānd bi <i>Masqat</i> va az ānja mīfiristānd bi <i>Irān</i> va bi <i>Baghdād</i> . ābādī- yi havālī-yi shahr kam ast. az atrāf-i shahr khurmā mī- varānd, mīfurūshānd. tājirhā- yi Yangi Dunya khurmā-yi <i>Masqat</i> -rā ba kashīq mībarānd bi vilāyat-i khud-i shāh. qa- rib-i shahr hich sabzi dīda na-mīshavad. gāv va ulagh-i ānja 'avaz-i 'alaf mīshī-yi khushk mīkharānd. halvā-yi <i>Masqat</i> mashhur ast; tā bi	<i>Persian</i> . It is not much, and the bazaar is small. There is much slave-trading. They bring the negroes from <i>Zan- sibār</i> to <i>Masqat</i> , and from there they send them to <i>Per- sia</i> and to <i>Baghdād</i> . There is little cultivation in the vicinity of the town. From the environs of the city, dates are brought, and are sold. American merchants take the <i>Masqat</i> dates in their ships to their own country. Near the town nothing green is to be seen. The cows and donkeys of those parts eat

خشاک مخورند حلوائی مسقط مشهور است تا بیهند و ایران محل و نقل میشود	Hind u Iran haml 'u naql mishavad.	dried fish instead of fodder. The halvā (a sweet) of Masqat is famous and is exported to India and Persia.
فرنگی آب و هوای مسقط چه طور است	Farangī. Ab u havā-yi Masqat chi tour ast?	European. What is the climate of Masqat?
ایرانی مثل جهنم است از هند هم گرمتر است با وجود این امراض سخت در آنجا کم است	Iranī. Miel-i jahannam ast, az Hind ham garamtar ast. ba vujūd-i in amraz-i sakht dar anjā kam ast.	Persian. It is like hell; it is botter than India. Neverthe- less, serious illnesses are rare there.
فرنگی در مسقط چند ساعت توقف میشود	Farangī. Dar Masqat chand sa'at tavaqquf mishavad?	European. How many hours do we stop at Masqat?
ایرانی دوازده ساعت صبح رسیده شام از آنجا میروید صبح دیگر انشاء الله میرسید	Iranī. Davazdah sa'at, subh raasta shām az anjā mīravād, subh-i digar in shā Allāh mī- raasd bi Jaskh, ki langargah-i	Persian. Twelve hours. You arrive in the morning and leave in the evening. If God will, you then reach Jaskh,

به جاشك كه لنگرگاه كوچك مكون است	kuchik-i Makran ast.	which is a small landing- place in Makran.
فرنگى جاشك هم شهر عهد است	<i>Farangī</i> . Jashk ham shahr-i ‘umdat-st?	<i>European</i> . Is Jashk also an important place?
ايرانى خير قصبه كوچكى است - صفائى ندارد تلگرافخانه انگليس در جاشك است از جاشك تا بندر عباس يك شبهه روز راه است	<i>Irānī</i> . Kheir, qasaba-yi kū- chikī-st, safat na-darad. ta- lagraf-khana-yi inglis dar Jashk ast. az Jashk ta Ban- dar ‘Abbās yak shabāna ruz rah ast.	<i>Persian</i> . No, it is a small vil- lage. It is not pretty. There is an English telegraph-office at Jashk. From Jashk to Ban- dar-‘Abbās it is one night and one day’s journey.
فرنگى شنيدم كه بندر عباس را شاه عباس بنا كرده و در آن زمان شهر معتبرى بوده است	<i>Farangī</i> . Shandam ki Bandar ‘Abbās-ra Shah ‘Abbās bina karda va dar ān zamān shahr- i mustabarr buder ast.	<i>European</i> . I have heard that Shah Abbas built Bandar Ab- bas, and that in his days, it was an important town.
ايرانى بلى احوالات بندر عباس از تاريخ ايران معلوم است حالا هم مركز تجارت است	<i>Irānī</i> . Bahr ahvalat-i Bandar ‘Abbās az tarikh-i Irān ma- lum ast. hālā ham markaz-i tijarat ast, amma Līngā az	<i>Persian</i> . Yes, the condition of Bandar Abbas is known from Persian history. It is still to- day a centre of commerce,



but *Linga* is larger and more densely populated than *Bandar Abbas*.

*European*. Where does *Linga* lie?

*Persian*. It lies in the *Persian Gulf*, and its landing-place is good, because it is protected from the North Wind, which is very violent in the whole *Persian Gulf*. It has good bazaars. They export *Persian* woven and felt carpets from *Linga* to *Masqat* and to *Zanzibar*. They also build good ships at *Linga*.

*European*. Which is the station after *Linga*?

*bandar-i 'Abbasi* buzurgtar va pur-jam'attar ast.

*Farangī*. *Linga* kuja vaqi' ast?

*Irānī*. Dakhil-i khalij-i Fars ast va langargāh-ash khub ast, chira ki az bad-i shamal, ki bad-i sakht-i tamam-i *Khalij-i Fars* ast, mahfuz ast. Bazarha-yi khub darad quli va gilim va namad mal-i Iran az *Linga* mibarand bi *Masqat* va *Zangbar*. kashiti-yi khub ham dar *Linga* misazand.

*Farangī*. Ba'd az *Linga* kudam manzil ast?

اما لنکه از بندر عباسی بزرگتر و پر جمعیت تر است

فرنگی لنکه کجا واقع است

ایرانی داخل خلیج فارس است و لنکه کاهش خوب است چرا که از باد شمال که باد سخت تمام خلیج فارس است محفوظ است بازارهای خوب دارد قالی و گلیم و نماد مال ایران از لنکه میبرند بمسقط و زنگبار کشتی خوب هم در لنکه میسازند

فرنگی بعد از لنکه کدام منزل است



*Irānī. Jazira-yi Bahrein ast, ki murvārd dar unja az tahi darya peida mikunand. gūya shanida-īd ki murvārd-i khalij-i Fars mashhur ast. aghlabash mil-i Bahrein ast. Zamin-i jazayir-i Bahrein abad va sabz va pur az dirakht-i khurma-st. ulughha-yi Bahrein bisyar qavi va buzurg va khush tarkib va tundrou va barāyi savari az yabu bihtar and. az Bahrein bi Bāshahr ru bishamal miravid.*

*Persian. It is the island of Bahrein, where they find pearls at the bottom of the sea. Perhaps you have heard that the pearls of the Persian Gulf are famous. Most of them come from Bahrein. The soil of the Island of Bahrein is well cultivated, and covered with verdure full of date-palms. The donkeys of Bahrein, are very strong, tall, well made, and swift. For riding they are better than ponies. From Bahrein to Bushire you take a northerly direction.*

*Farangi. Al hamdu l'illah ki*

*European. Thanks be to God*

ایرانی جزیره بحرین است که  
موراید در آنجا از ته دریا پیدا  
میکند کوبا شنیده اید که  
مروارید خلیج فارس مشهور  
است اغلب مال بحرین  
است زمین جزایر بحرین  
آباد و سبز و پر از درخت  
خرما است اولغهای بحرین  
بسیار قوی و بزرگ و خوش  
ترکیب و تندرو و برای  
سواری از یابو بهتر اند  
از بحرین بهوشهر رو بشمال  
میرود

فوتکی الحمد لله که در بوشهر

از عذاب سفر دریا خلاص  
خواهم شد در بوشهر مهمانخانه  
خوبی یافت میشود یا خیر

ایرانی خیر مهمانخانه ندارد  
کاروان سرا دارن اما برای شما  
بهتر است خانه وکیل الدوله  
انگلیس منزل کنید

فرنگی چه طور در خانه وکیل  
الدوله انگلیس منزل کنم  
نیشناسم

ایرانی او نمیکند جای دیگر  
منزل کنید هر کس از فرنگها  
ببوشهر میآید مهمان وکیل  
الدوله میشود بسیار آتم

dar Bushahr az 'azab-i safar-  
i darya khalas kham shud.  
Dar Bushahr mihamkhanah-  
yi khubi yافت mishavad ya  
kheir?

Irānī. Kheir, mihamkhanah-yi  
na-darad, karvansara darad,  
amma barāyi shuma bihtar  
ast khānah-yi vakīl ad doulah-  
yi Inglis manzil kunid.

Farangī. Chi tour dar khānah-yi  
vakīl ad doulah-yi Inglis man-  
zil kunam? na-mishanasam-  
ash.

Irānī. U na-miguzarad jā-yi  
digar manzil kunid, har kas  
az Farangīha bi Bushahr  
miāyad, mihamān-i vakīl ad  
doulah mishavad. bisyar adstn-

that in Bushire I shall be  
delivered from the sufferings  
of this sea-journey. Is there  
a good Hotel at Bushire?

Persian. No, there is no Ho-  
tel; there is a caravansary.  
But for you it is better to  
stop at the house of the En-  
glish Resident.

European. How can I stop at  
the house of the English Re-  
sident? I do not know him.

Persian. He will not allow you  
to stay anywhere else. What-  
ever European comes to Bus-  
hire, becomes the guest of  
the Resident. He is a very

مهماندوست مهربانی است	i mihmandust-i mihribāni-st.	hospitable and very kind man.
فونگی دیگر از فونگیها در پوشهر کسی هم هست	<i>Farangī. Digar az Farangīha dar Būshahr kasī ham hast?</i>	<i>European.</i> Is there any other European at Bushire?
ایرانی بلی ده دوازه نفر تاجر دارد و چنبد نفر تلکرافچی هم در پوشهر ساکن اند خود شهر تجارتگاه بزرگی و هر جمعیت است خرید و فروش بسیار دارد هر سال التجاره که از طرف اصفهان و شیراز میبندد بلب دریا و هر چه از خارجه میآرند داخل ایران بنمایند از پوشهر میگردن	<i>Irānī. Bāz dah dāvazdah nafar tājir darād va chand nafar talāgrāfchī ham dar Būshahr sākīn and. khud-i shahr tija-rātgāh-i buzurg va pur jā-m'iat ast. kharīd u furūsh biyār darād. har māl at-tijāra ki az tarāf-i Isfahan va Shīraz mibargand bi lab-i daryā va har chi az kharīja mīarand dakhil-i Irān binamayand, az Būshahr miguzarad.</i>	<i>Persian.</i> Yes. There are ten or twelve merchants, and several telegraph-clerks living at Bushire. The city itself is an important commercial place and densely populated. There is much trade (buying and selling). All commercial goods, exported from Isfahan and Shiraz to the sea-coast, or imported from foreign parts into Persia, pass through Bushire.
فونگی بغیر از بازار چیری دارد	<i>Farangī. Bi ghair az bazar chīz?</i>	<i>European.</i> Besides the bazaars,



is there anything worth seeing?

*Persian.* There is nothing. After a stay of four or five days, you must set out for Shiraz.

*European.* Please tell me how I can make the journey? can I get a carriage or a tarantas?

*Persian.* There is no carriage, nor tarantas, nor railway. There are two modes of travelling; you can either go by caravan or with post-horses.

*European.* Please to tell me all about it, so that I know which route to take.

darad, ki qabil-i didan bashad?

*Irānī.* Chizi na-darad. ba'd az tavaquf-i chahar panj ruz bayad ruh biruzid biravid *Shirāz.*

*Farangī.* Bifarmayid chi tour mitavan safar kard? magar kalaska va turumtas peida mishavad?

*Irānī.* Na kalaska darad, na turumtas va na rāh-i ahan. du jur mitavan masafirat kard, yaki ba qulla mitavan raft va digari chapari.

*Farangī.* Bi man ta'lim bifarmayid bidnam chi tour bayad raft.

که قابل دیدن باشد

ایرانی چیزی ندارد بعد از توقف چهار پنج روز باید راه بیرازید بروید شیراز

فرنگی بفرمائید چه طور میتوان سفر کرد مگر کالسکه و ترمتاس پیدا میشوند

ایرانی نه کالسکه دارد نه ترمتاس و نه راه آهن دو جور میتوان مسافرت کرد یکی با قائله میتوان رفت دیکری چاپاری

فرنگی بمن تعلیم بفرمائید بدانم چه طور باید رفت



*Irānī.* Chashm! bi shumā hāgi  
mīkunam: mīn-i Bushahr va  
Shīrāz chapar nist, pasāba  
qafla bayad raft, ya'ni du  
si rās qātir barāyi buna va  
bar va yak yabu barāyi sa-  
var-i-yi khud-i tan kirāya  
karda, rūzi yak manzil,  
ya'ni masāfat-i panj shish  
farsakh-rā tei mīkunid.

*Persian.* With pleasure! (lit.:  
by my eyes!) I will explain  
all to you. As between Bus-  
hire and Shiraz there are  
no posthorses, you must go  
by caravan; that is to say:  
you must hire two or three  
mules for the baggage and  
loads, and one pony for your-  
self to ride. Every day you  
can do one station, which is  
a distance of five or six  
leagues.

*Farangī.* Hamīn-rā qafla mī-  
guyand? banda khoyāl karda  
budam, ki qafla jam'at-i  
buzurgī-at az mard u shutur  
u asp u qatir va ghōira, ki  
bā ham musāfirat mīkunand.

*European.* I this what they  
call a caravan? I had thought  
that a caravan consisted of  
many men, camels, horses,  
and mules etc. that travel  
together.

ایرانی چشم بشما حال میکند  
میان بوشهر و شیراز چاهار  
نیست پس با قافله باید  
رفت یعنی دو سه راس قاطر  
برای بنده و بار و یک بابو برای  
سواری خیرتان کرایه کرده  
روزی یک منزل یعنی مسافت  
پنج شش فیرسخ را طی  
میکنید

فرنگی همین را قافله میگویند  
بنده خیال کرده بودم که قافله  
جمعیت بزرگی است از مرد و  
شتر و اسب و قاطر و غیره که  
با هم مسافرت میکنند

ایرانی قنایه عبارت است از  
 این که با هر ملا که از محل  
 حرکت سوار شدید تا محل  
 مقصد تمام مسافت سفر را  
 طی کنید و معنی چایار این  
 است که در هر منزل اسب  
 عوض بکنید شما که بلاد  
 راه نیستید باید که یک  
 نوکر که بلاد باشد همراه  
 بگیرید بنده بی نوکر رفته ام  
 و شکر چایار بقدر لزوم  
 خدمت میکند

فرنگی عرض میکنم که حالیم  
 بغیر مسافرت سفر شما از پوشاک  
 تا به شیز چه طور گذشت

*Iranī.* Qafila 'ibarat ast az in.  
 ki bā har malī ki az mahall-i  
 harakat savar shudid tā ma-  
 hall-i maqsud tamām-i ma-  
 safat-i safar ra tei kunid; va  
 ma'ni-yi chāpār in ast, ki  
 dar har manzil asp 'avaz bi-  
 kunid. shumā ki balad-i rāh  
 nistid, bayad ki yak noukar  
 ki balad bashad hamrah bi-  
 girid. banda bi noukar rafta  
 am va shagird chāpār bi  
 qadr-i luzūm khidmat mi-  
 kard.

*Farangi.* 'Arz mikunam ki hal-  
 am bifarmayid safar-i shumā  
 az Bushahr ta bi Shiraz chi  
 tour guzasht.

*Persian.* The meaning of ca-  
 ravan is this: that you should  
 ride the whole way to your  
 destination on the same ani-  
 mals which you started with.  
 The meaning of travelling by  
 post is this: that in each sta-  
 tion you should change hor-  
 ses. You, who do not know  
 the way, must take a servant  
 with you who knows it. I  
 (the slave) went without a  
 servant, and the post-boy did  
 the necessary service.

*European.* I beg that you will  
 tell me how you travelled  
 from Bushire to Shiraz.

*Irānī. Chashm! tafsl-i safar-i khudam-rā khidmat-i sarkār mukhtasaran 'arz m'kun; m; bā du nafar raftiq shuda az Bushahr harakat namūdam, ki dar 'arabi m'guyand: "ar-rafiq thumm at-tariq" ya'ni avval raftiq peida kun va ba'd az un safar birou. khulasa rūzi avval-i subh savār-i ka-raji shuda tā Shāf raftim, ki dar taraf-i digar-i murdab-i Bushahr vaqi' ast. ānja chār vadar bā mal muntazir-i mā būd. asbab-i safar-rā bār karda savār shudim, bi rāh uftadim.*

*Persian. With pleasure! I will relate for your benefit all the particulars of my own journey. Together with two companions, I started from Bushire, for in Arabic they say "A companion, then the road", which means: find a companion before going on a journey.*

Well, one day at day-break we took a boat and went to Shāf, which lies at the other end of the lagoon of Bushire. There the mule-driver was waiting for us with the mules. After having put up the loads, we mounted and started on our way. Till the foot of the mountain, there

ایرانی چشم تفصیل سفر  
خود را خدمت سرکار  
مختصراً عرض میکنم با دو نفر  
رفیق شده از بوشهر حرکت  
نمودم که در عربی میکنند  
الرفیق ثم الطريق یعنی اول  
رفیق پیدا کن و بعد از آن  
سفر برو خلاصه روزی اول  
صبح سوار گرجی شده تا  
شیف رفیقیم که در طرف  
دیگر مرداب بوشهر واقع است  
آنجا چارواکار با مال منتظر  
ما بود اسباب سفر را بار کرده  
سوار شدیم براه افتادیم تا



بداند که کوه ریکستان است  
 خیلی کم بود جاذب آب  
 پیدا میشد و لیکن اغلبش  
 شور است درخت خرما در  
 آن صحرای که مشهور به  
 کرمسیر است بیشمار است  
 یک ساعت بغروب مانده  
 رسیدیم به یزازجون ده کوچکی  
 است اما کاروانسرای عظیمی  
 دارن بنده در تالارخانه مهمان  
 شدم و از تالارآچی که ارمنی  
 است مسافت راه را پرسیدیم  
 گفت که صفت فرسخ راه طی  
 کرده اید

صبح سوار شده رفتیم به کنار  
 تخته شش فرسخ راه است

ta bi dāmana-yi kuh rīgistān  
 ast. kheil garm bud. ja bi  
 ja ab peida mishud va hkan  
 aghlab-ash shur ast. dirakht-i  
 khurma dar an sahra ki  
 mashhur bi *Garm-sir* ast,  
 bishumar ast.

yak sā'at bi ghurub munda  
 rastidim bi *Burāzjun*. dih-i  
 kuchiki-st, amma karvansara-  
 yi 'azīmī darad. banda dar  
 talagrafkhana mihaman shu-  
 dam va az talagrafchi, ki  
*Armani*-st masafat-i rūh-rā  
 pursidam. guft ki haft far-  
 sakh rah toi kardā-id.

subh savar shuda raftim. bi  
*Kunār Takhta*. shish farsakh

is a sandy soil. It was very  
 hot. Here and there we found  
 some water, but it was mostly  
 brackish. The date-palms in  
 that plain, which is known  
 as *Garmsir*, are innumerable.

At one hour before sunset we  
 arrived at *Burazjun*. It is a  
 small village, but it has a  
 large caravansery. I was a  
 guest in the telegraph-office,  
 and we asked the telegraph-  
 clerk, who is an *Armenian*,  
 about the distance of our  
 way. He said: "You have  
 travelled seven farsakhs".

In the morning, having moun-  
 ted, we went to *Kunār*



*Takhta*. It is a distance of six fa'sakhs. It is all stony, mountainous and bad. On the right was the mountain, and on the left the plain. At the foot of the hill, warm sulphur water springs forth; there are also several petroleum-springs there. In consequence of the quantity of horse-flies, it was very bad for man and beast. Two hours before noon we reached the village of *Dalaki*. We had luncheon near the caravansery of *Dalaki*. From there the road went along the foot of the hills. There are dangerous defiles and dreadful precipices here.

rah ast. tamam-ash sanglakhs va kuh va bad ast, dast-rast kuh va dast-i chap dasht az damana-yi kuh ab-i garmi gugird mirizad, bu-yi badr midahad. ohand ta chashma-yi naft ham dar anja-st. bi jihat-i kasrat-i kharmagas bi mardum va bi malha kheili bad guzasht. du-saat bi zuhr munda bi qarta-yi *Dalaki* rasidim. nahar dam-i kar-vansara-yi *Dalaki* sarf shud az anja rah bi damana-yi kuh uftad: tangaba-yi malha khuf va baghalaba-yi muhib darad. az rudkhanu-yi *Khisht* guzashtim, ki ab ash shur ast.

تمامش سنگلاخ و کوه و بد  
است دست راست کوه بود  
دست چپ دشت از دامنه  
کوه آب گرم گوگرد میوزد.  
بوی بدی میدهد چند تا  
چشمه نفت هم در آنجاست  
بجهت کثرت خرمنکس مردم  
و بغلها خیلی بد گذشت دو  
ساعت بطهر مانده بقرینه دالکی  
رسیدیم نهار دم کاروانسرای  
دالکی صرف شد از آنجا راه  
به دامنه کوه افتاد تنگه‌های  
مخوف و بغله‌های مهیب  
دارد از رودخانه خشک  
گذشتیم که آبش شور است

پیل سنگی بر روی رودخانه  
 بسته اند بعد از آن رسیدیم  
 بکوئل ملو که بسیار هست  
 و بلند است راه ساخته  
 هست اما سنگ فرش بطوری  
 است که اسب نمیتواند راه  
 برود بالا که رسیدیم میدانی  
 پیدا بود صاف و بلند مانند  
 سطح آب معلوم است آنجا  
 قدیمتا دریاچه بوده است  
 بونه کنار و درخت خرم  
 فراوان است

در تالکراخانه که  
 اتفاقاً خالی بود منزل کردیم

pul-i sangi bar ru-yi rud-  
 khana besta and. ba'd az  
 an rasidim bi kūtāl-i Mallā,  
 ki bisyar past u buland ast,  
 rah-i sakhta ham hast, amma  
 sangfarsh-ash bi touri-st, ki  
 asp na-mitavānañ rah bira-  
 vad. bala ki rasidim meidan-i  
 paida bud, saf va humand  
 mānand-i sath-i āb. ma'lum  
 ast unja qadiman daryachar  
 būda ast. buta-yi kunar va  
 dirakht-i khorma farāvan ast.

dar talagrāfkhana, ki ittifa-  
 qan khali bud, manzil kar-  
 dim. ghulam-i talagrāfkhanā

We passed the river *Khisht*, whose waters were brackish. A stone bridge has been built across the river. After that we reached the *Pass of Mallu*, which is exceedingly steep and elevated. There is also a built road there but its pavement is such that a horse cannot walk on it. When we got to the top, a plain was to be seen; it was flat and smooth, like an expanse of water. Evidently a small lake was there in olden times. Jujube-bushes and date-palms are there in plenty.

We stayed in the telegraph-office which happened to be empty. The servant at the

غلام تلکرافخانه هیم و آب  
 و برنج و پیاز و روغن و نان  
 تازه حاضر کرد میان باغ آتش  
 روشن کرده طعام پختیم.  
 خوردیم فوش و بلا پوش آنچه  
 داشتیم روی بوزیرا انداخته  
 راحت شدیم  
 صبح زود برخاستیم سوار شدیم  
 معلوم شد که امروز تا کازرون  
 باید رفت هشت فسخ سنگین  
 راه است از رودخانه و از  
 کوتل کمارج گذشتیم این  
 گردنه هم خیلی پست و  
 بلند و خطرناک است گاهی  
 قاطرها پرت شده تا ته دره  
 میغلطند میپریزند پیاده

hizum va ab va birinj va  
 pinaz va roughan va nun-i  
 taza hazir kard. mûn-i bag-i  
 atash roushan karda tu am.  
 pukhtim, khurdim. farsh va  
 balapush unchi dashtim ru-yi  
 burja andakhta rahat shudim.

subh zud barkhastim, savar  
 shudim. ma'lum shud ki im-  
 ruz ta Kâzarûn bayad raft.  
 hasht farsakh-i sangin rah  
 ast, az rudkhana va az kutal-  
 i Kamârîj guzashtim. In gar-  
 dana ham kheir past u bu-  
 land va khatarnak ast. gûh  
 qatirha part shuda ta tah-i  
 dafra mighaltand, mimirand.  
 piada shuda ba râ raftim, az

telegraph-office brought wood,  
 water,\* rice, onions, melted  
 butter, and fresh bread Ha-  
 ving lit a fire in the middle  
 of the garden, we cooked the  
 food and ate it. Having spread  
 all the rugs and over-coats,  
 which we possessed on to the  
 matting, we rested.

We rose very early, and moun-  
 ted our horses. We knew we  
 had to reach *Kazarun* that  
 day.

It is 8 farsakhs and a hard  
 road. We passed the river  
 and the Pass of *Kamarij*.  
 This pass is also very steep,  
 high, and dangerous. Some-  
 times the mules fall and roll  
 down to the bottom of the



شده بالا رفتم از آبادی ده  
 کمارچ و گردنه کوچکی گذشتم  
 بجایگاه کارزون رسیدیم تماش  
 باصفا و سبز و آباد است زمینش  
 خاک نرم خوبی است و یکی  
 وجب زمین در تمام آن جایگاه  
 خشک و کم یزرع نیست جایگاه  
 آب از کوه های دست چپ  
 بقدر یکه سنگ و دو سنگ  
 میبیزد باغها را مشروب میکند  
 اقسام و انواع میوهجات و  
 فواکه ممتاز عمل میآید

nbadr-yi dihi-i Kawārīj va  
 gardana-yi kuchi ki guzashta  
 bi julga-yi Kāzorūn rasidim.  
 tamām-ash bi safā va sabz va  
 ābad ast. zamin-ash khāk-i  
 narm-i khubi-st va yak vajab-i  
 zamin dar tamām-i an julga  
 khushk va lam yazra<sup>1)</sup> nist.  
 ja bi ja ab az kuhha-yi  
 dast-i chap bi qadr-i yak  
 sang<sup>2)</sup> u du sang mirizad,  
 baghha ra mashrub mikonad.  
 aqsām u anva<sup>3)</sup> miyajst va  
 favākih-i<sup>4)</sup> mumtaz ‘amal  
 miyad.

pass and perish. We walked to  
 the top. After we had passed  
 by the fields of the village of  
*Kawarij*, and by a small pass,  
 we reached the valley of *Ka-*  
*zorun*. It is all beautiful,  
 green, and cultivated. Its soil  
 is a soft, good earth, and  
 not one span in the whole  
 of that valley is dry or un-  
 cultivated. Here and there to  
 the left, flows water from  
 the mountains, enough for  
 one or two stones<sup>1)</sup>, and  
 waters the gardens. (All)  
 kinds and sorts of fruit are  
 grown there.

1) arabic for "not cultivated".

2) The Persians measure water by the number of mill-stones it can drive.

3) arabic plurals of قسم qism and نوع nou', both meaning "kinds".

4) arabic plural of فاكهه fakha, fruit.



## کازرون

سه ساعت بغروب مانده بشهر  
 کازرون رسیدیم در تلکرافخانه  
 پستین آمدیم بعد از صرف  
 عصرانه گردش نمودیم میزبان  
 ما بلدی میکرد بازار و کوچه‌ها را  
 تماشا کردیم بعد رفتیم به باغ  
 مسقی به باغ نظر باغیست مثل  
 بهشت و تازین از گلستان ارم

## نظم

گلستانی چو گلزار جوانی

## Kāzarūn.

si sa'at bi ghurūb munda  
 bi shahr-i Kāzarūn rasidim.  
 dar talagrafkhana pa'in ama-  
 dim. ba'd az sarf-i 'asrāna  
 'gardish namudim. mizbān-i  
 mā baladī mikard. bazar va  
 kuchahā-rā tamāshā kardim,  
 ba'd raftim bi baġh musammā  
 bi bāġh-i Nāzar. baġh-i-st  
 misl-i bihišt va tazatār az  
 gulistan-i Iram.

## Nāzm.

“gulistanī chi gulzar-i javānī,

## Kāzarūn.

At three hours before sunset  
 we reached the town of Kā-  
 zarūn. We stopped at the  
 telegraph-office. After parta-  
 king of an afternoon meal,  
 we had a walk. Our host was  
 our guide. We saw the ba-  
 zaars and the streets, then  
 we went into a garden, cal-  
 led “The garden of Nazar.”  
 It is a garden like Paradise  
 and fresher than the rose-  
 garden of Iram.

## Verse.

“A flower-garden like the bed  
 of roses of youth,

گلش سیراب ز آب زندانی

نرانی عندلیبش عشرت انگیز

نسیم عطرشایش راحت آمیز

میان چهار باغ حوضی است

گد آبش بسیار صاف و خوش

کوار و خنک است جمیع

درختهای چهار باغ مرکبات

است یعنی نارنج و نارنگی

ولیمو و پرتغال اول شکوفه

نارنج بود از بوی شکوفهها

و از آواز بلبلها مست شدم

میگفتند هر درخت پرتغال

زیاده از هزار دانه بار میدهد

“gul-ash strab ‘z ab-i zinda-  
gāmī,

“navā-yi ‘andalīb-ash ‘ishrat  
angīz,

“nasīm-i ‘itra-yash rāhatāmiz.

mīān-i chahārbaḡh ‘houz-išt, ki

ab-ash bisyar saf va khush-

gavar va khunak ast. jam‘-i

dirakhtha-yi chahārbaḡh mu-

rakkabat ast, ya‘nī naranj

va narangi va limu va pur-

tuqal. avval-i shikufa-yi na-

ranj būd. az bu-yi shikufaha

va az avāz-i bulbulha mast

shudam. miguftand har di-

rakht-i purtuqal ziyāda az

hazar dāna bār mīdahad.

“Its roses watered by the Wa-  
ter of Life,

“The Song of its Nightingales  
causing delight,

“Its perfumed Zephyr bringing  
peace”.

In the middle of a cross-alley

is a well, whose waters are

very clear, agreeable to the

taste, and cool. All the trees

of this cross-alley bear gol-

den fruits, such as bitter

oranges, tangerines, lemons

and sweet oranges. It was

the beginning of the orange-

blossom season. I was into-

xicated by the smell of the

blossoms and the singing of

the Nightingales. We were

told that each orange-tree

bears more than a thousand fruits. There are also many date-palms. Going north from *Kazarun*, we saw no more date palms at all.

Early next morning we found it impossible to continue our journey without delay. The mule-driver wished to give his animals some barley. However much he tried, he could nowhere get barley. It was the season for giving green-fodder. Yet it was wonderful, that in all *Kazarun*, not one single "man" of barley was to be found.

dirakht-i khurma ham bisyar  
ast. az *Kāzarūn* ru bi shamāl  
ki raftim digar hich dirakht-  
i khurma dida na-shud.

subh-i zūd mumkin na-shud  
ki bidun-i mu'attalī rah  
biuftim. qatirehī mikhaest bi  
mal jou bidahad. har chi  
gasht jou gir nay-avurd,  
faal-i 'alaf dādan bud, amma  
ajab-unki dar hama-yi *Ka-  
zarūn* yak man jou peida  
na-shud.

درخت خرما هم بسیار است  
از کازرون رو بشمال که رفتیم  
دیگر هیچ درخت خرما ندیده  
نشد

صبح زود ممکن نشد که بدون  
معطلی راه بپوشیم قاطرچی  
میخواست مال جو بدهد هر  
چه گشت جو گیر نیابرد  
فصل علف دادن بود اما عجیب  
اینکه در همه کازرون یک من  
جو پیدا نشد



*From Kasarun to Shiraz.*

At two hours and a half before noon we mounted our horses. It rained incessantly. On account of the quantity of rain, the road was full of mud and mire, and on the road our clothes were covered with mud right up to our hats. As we approached the mountain, to the left, we saw a lake, called the *Parishan-Lake*. There are many reeds and much swamp round the lake. It is full of snipe, duck and water-fowl. A wooden bridge had been erected across

*As Kāsarūn tā Shīrāz.*

du sa'at u nīm bi zuhr munda savar shudim. barān muttasil mibārīd. rāh az shiddat-i barāndagi pur gil' va batlaq shuda bud va libāsha-yi mā dar rāh tā kulūth gīlt mīshud. nazdik-i kuh-i dast-i chap ki rasīdim, daryācha peida shud mousūm bi *Daryā-yi Parishān*. neizar va lajanzar atraf-i daryācha bisayār ast va pur az nukdirāz<sup>1)</sup> va urdak va mughabī-st. pul-i chubrū-yi yak gūsha-yi Daryā-yi Parishān basta bud dand, ki az u 'ubur shue.

از کارون تا شیراز  
دو ساعت و نیم بظهر مانده  
سوار شدیم باران متصل  
مبارید راه از شدت بارندگی  
پُر گل و باطلای شده بود و  
لباسهای ما در راه تا کلاه کلی  
میشد نزدیک کوهِ دست چپ  
که رسیدیم دریاچه پیداشد  
موسوم بدریایِ پَریشان نِیزار  
و لاجن زار اطرافِ دریاچه بسیار  
است و پُر از نوکدراز و اردک  
و مرغابی است پُلِ چوبی  
روی یک گوشه دریایِ پَریشان  
بسته بودند که از او عبور

1) lit: long beak.



شد اکثر تخت‌های آن جسر  
شکسته و خراب شده بود  
امید است که تا امروز مرت  
کرده باشند

از آنجا راه بدر کو می‌آیند  
جمعیت از آلات در راه و  
طریق راه حرکت میکرد راه  
از عبور و مرور مردم و بنه  
بطوری باطلاقی شده بود که  
پیاده نمیتوانستم راه برویم

خلاصه به کوتل دختر رسیدیم  
کو سنگی مرتفع و بسیار  
مهیّب و سرکش است اما  
سنگ‌چینی کرده و سنگ‌ش و

aksar-i takhtah-yi an jsar  
shikasta va kharab shuda  
bud, umid ast, ki ta imroz  
marammat karda beshand.

az anja rah bi darra-yi kuh  
mifuftad. jam'at az alat dar  
rah va tarafein-i rah harakat  
mikard. rah az 'ubur u mu-  
rar-i mardum va buna bi  
touri batlaq shuda bud, ki  
piada namitavanistim rah bi-  
ravim.

khulasa bi Kotal-i Dukhtar  
rasidim. kuh-i sangi-yi mur-  
tafi va bisyar muhrb va  
sarsahrb ast amma sang-  
chini karda va sangfarah va

a corner of the Parishan  
Laké. Over this we went. Many  
of the planks of that bridge  
were broken and rotten. Let  
us hope that they have now  
been repaired.

From there the road goes into  
a mountain-valley. A quan-  
tity of Nomads moved along  
the way, and on both sides  
of the way. The road had  
got so muddy, on account of  
the traffic of man and beast,  
that we could not go on foot.  
At last we reached the *Daugh-  
ter's Pass*. The mountain is  
rocky, high, very imposing  
and precipitous, but they  
have removed all stones,  
and made a pavement and

درجها ساخته بودند بطوری  
که شتر با بار خوب و راحت  
میکرد  
سیر کردند که رسیدیم باران  
ایستاده و هوا صاف شد و  
دریای هیرکان خوب پیدا بود  
قدری راحت کردم باز پناه  
اقتادیم جنگلی مشهور بدشت  
بحر فاصله دو میدان اسب  
بود جنگل بلوط است و آنجا  
هم احتمال میرود قدیم دریاچه  
بوده است

در کوههای اطراف دشت هم  
شیر دارد چند سال قبل یک  
شیر نیز بسیار بزرگ بمردم

darajahn sakhta budand, bi  
tourf ki shutur ba bar khub  
va bi rahat miguzarad.

sar-i gardana ki rasidim baran  
istada va havâ saf shud va  
Daryâ-yi Parîshân khub  
peida bud. qadri rahat kar-  
dim, baz bi rah uftadim. jan-  
gali mashhur bi *Dasht-i*  
*Barm* bi fasila-yi du meidan-  
i asp bud. jangal-i ballut ast  
va anja ham ihtimal mira-  
vad qadim daryachai buda  
ast.

dar kuhâ-yi atraf-i *Dasht-i*  
*Barm* shir darad. chand sal  
qabl yak shir-i nar-i biyâr  
buzurg bi mardum-i qaffa

steps, so that riders and ca-  
mels with loads can pass  
quite well and easily.

When we reached the top of  
the Pass, the rain had stop-  
ped. The air had become  
clear and the *Parishan-Lake*  
was clearly to be seen. We  
rested a little, then conti-  
nued our way. There was a  
forest called *Dasht-i Barm*,  
at the distance of the length  
of two gallops of a horse. It  
is a forest of oak-trees, and  
there was most probably a  
lake there formerly.

In the mountains near *Dasht-*  
*i Barm* there are lions. Some  
years ago a male lion,  
very big, used to attack men

قافله حمله میآورد يك صاحب  
 منصب انگليس را هم نزدیک  
 بود بدارد خيز زده جنگل  
 بکفل اسب او زده بود صاحب  
 منصب زمين خورده کويخت  
 نبيد انست اسبش چه شد  
 آخر الامر اسب را بمنزل آوردند  
 زخم زيباك خورده بود همين  
 شير تر را که کفتم يك نفر از  
 ايلات کشت طل السلطان که  
 حاکم اصفهان و فارس بود  
 خلعت و هزار تومان به آن  
 شخص دلاور العام فرمودند

hamla mi'vurd. yak sahib-  
 mansab-i Inglis-rā ham nā-  
 dik bud bidarad. khiz zada  
 chaghal bi kafal-i asp-i u  
 zada bud. sahib-mansab za-  
 min khurda gurkht, na-mi-  
 daniat asp-ash ohi shud.  
 akhshir-ul-amr asprā bi manzil  
 avurdand zakhm-i zind khurda  
 bud. hamin shir-i nar-rā ki  
 guftam yak nafar az ilat  
 kusht. Zill as Sultān'), ki  
 hakim-i Isfahān va Fārs bud,  
 khal'at va hazār tuman bi  
 an shakhs-i dilavar in'am  
 farmudand.

and caravans. He once nearly  
 killed an English officer.  
 Jumping, he thrust his claws  
 into the horse's quarters. The  
 officer fell to the ground,  
 then fled, not knowing what  
 had become of his horse. At  
 last the horse was brought  
 into the station very badly  
 wounded. This same male  
 lion that I have just men-  
 tioned, was killed by a No-  
 mad. Zill as Sultan, who  
 was Governor of Isfahan  
 and Fars, gave this plucky  
 man a cloak of honor and  
 one thousand tumans re-  
 ward.

1) "Shadow of the Sultan", the eldest son of the late Shah.



فرنگی دیده میشود حاجم در آن ستمها شیر	<i>Farangi.</i> Hain ham dar an samt- ha shir dida mishavad?	<i>European.</i> Does one still find lions in those parts?
ایرانی بیراهه کوهها تک تک پیدا میشود اما در	<i>Irāni.</i> Dar sar-i jadda kheir, amma dar biraha-yi kuhha tak tak peida mishavad.	<i>Persian.</i> Not on the road it- self, but in the mountain wildernesses one occasion- ally finds them.
بعد از گذشتن از دشت بیم راه باز سر بالا میروند کوه تماش بی راه و سنگلاخ است اسم آجا کوتیل پیر آن است میگویند پیر زنی این معبر کوهها را احداث کرده و سنگچینی نموده است و قبر پیره زن در سر گردنه نمایان است	Ba'd az guzashtan az <i>Dasht-i</i> <i>Darm</i> rah baz sarbala mira- vad. kuh tamam-ash bi rah va sanglakh ast. ism-i an ja <i>Katal-i Pir-i Zan</i> ast, mi- guyand pir-i zani in ma'bar-i kuhha-ra ihdas karda va sangchini namuda ast va qabr-i pira zan dar sar-i gardana namayan ast.	After passing through (the fo- rest) <i>Dasht-i Darm</i> , we again went up-hill. There are no roads on the mountain, which is covered with rolling stones. The name of this place is the <i>Old Woman's Pass</i> . They relate that an old woman dis- covered this passage over the Mountains and removed the stones from there; the tomb of the old woman is to be seen at the top of the Pass.



In consequence of the height of the mountain and the badness of the road, it was not possible to get that same day to the top of the Pass. We stopped at a caravansery known as "*Mian Kūtal*. It is a fine spacious, building. Having made fire in a niche, we supped. As there were no mats nor carpets, we lay down on the stones. It got so cold, that after midnight we were awakened by the intensity of the cold, and so we rose.

Before sunrise we started on our way. The passing over the *Old Woman's Pass* is so

Bi vasaite-yi irtifa'-i kuh va  
bad-i-yi ruh na-mishud ha-  
man ruz ta bi sar-i kutal bira-  
sim. dar karvansarayi mash-  
hur bi *Mian Kūtal* utraq  
namūdim, ki 'imarat-i vasi-i  
khubi-st va dar tu-yi taqcha-  
yi atash afrukhta aham khur-  
dim. chun hich hasir va  
farsh na-bud ru-yi sang kha-  
bidim. in-qadr sard shud,  
ki ba'd az nisf-i shab az  
zur-i sarnā bīdār shuda, pa  
shudim.

Aftāb na-zada ruh uftādim.  
'ubūr az *Kūtal-i Pī-i Zan*  
bi qadri mushkil ast, ki

بواسطه ارتفاع کوه و بدی راه  
نمیشد همان روز تلبس کوتل  
برسیم در کاروانسرای مشهور  
همان کوتل اطراف نمودیم که  
عبارت وسیع خوابگاهست و در  
توی طاقچه آتش افروخته  
شام خوردیم چون هیچ حصیر  
و فرش نبود روی سنگ  
خوابیدیم اینقدر سرد شد که  
بعد از نصف شب از زور سرما  
بیدار شده پا شدیم

آفتاب نرسد راه افتادیم عبور  
از کوتل پیر زن بقدری مشکل  
است که هزارها قاطر سر راه

میبینند تا چشم کار میکند  
 لاشه و استخوان قاطر ریخته  
 شده بود باین جهت لاشخور  
 در آنجا فراوان است  
 طرف شمال این کوتل دشتی  
 است موسوم بدشت ارچن  
 دوزادوروش کوههای بلند نرغدار  
 است دشت راست دریاچه  
 و لاجن زار و نیزار است و  
 دشت چپ چشمه عظیمی  
 است که آبش بقدر چهار  
 سنه از شکاف کوه سنگی  
 میریزد جمعیت بزرگی از

hazarha qatir sar-i rah mi-  
 mirand. ta chashm kar mi-  
 kard lasha va ustukhan-i  
 qatir rikhta shuda bud. bi  
 in jihat lashkhar dar anja  
 faravan ast.

Taraf-i shamal-i in ktal dashti-  
 st mousum bi *Dasht-i Arjan*.  
 douradour-ash kuhha-yi bu-  
 land-i barfdar ast. dast-i rast  
 daryacha va lajan-zar va  
 neizar ast, va dast-i chap  
 chashma-yi 'azmir-st ki ab-  
 ash bi qadr-i chahar sang  
 az shigaf-i kuh-i sangi mi-  
 rizad. jam'at-i buzurg az

difficult, that thousands of  
 mules die on the road. As  
 far as one's eyes could see,  
 the place was strewn with  
 carcasses and bones of mu-  
 les. For this reason, vultures  
 are plentiful in those parts.

On the Northern side of this  
 Pass there is a plain named  
*Dasht-i Arjan*. All round it  
 are high mountains, covered  
 with snow. To the right is a  
 lake with reeds and swamps,  
 and to the left is an excel-  
 lent spring whose water is  
 strong enough to drive four  
 mill-stones, and which flows  
 from a cleft in the moun-  
 tain-rock. A great many No-  
 mads were passing through

ایلات از آن آب عبور مینمود  
 خیلی تماشاً داشت بچها و  
 بتره ها تسبی خرجین بسته  
 روی کاو و اواع گذاشته بودند  
 و مرغهارا سه بار بسته بودند  
 زنبها سوار اسب بهمه کار  
 مشغول بودند یکی کوه درست  
 میکرد دیگری پشم میبرشت  
 و غیره

تلگرافخانه دشت ارجن قریب  
 همان چشمه واقع است قلاری  
 استراحت نموده بالای کوه  
 کوچکی رفتیم راه خوب و بی  
 سنگ و بی گل بود

نیم ساعت بغروب ماند به  
 کاروانسرای خانه زنبون

Ilāt az ān āb 'ubūr minna-  
 mud, kheilī tamāsha dasht:  
 bachaha va barraha tu-yi  
 khurjīn basta ru-yi gāv va  
 ulagh guzāšta budand, va  
 murgha-rā sar-i bār basta  
 budand. zanha savar-i asp  
 bi hama kār mashghul bu-  
 dand: yaki kara durust mi-  
 kard, digarī pashm mirisht  
 va gheira.

Talagrāfkhāna-yi Dasht-i Ar-  
 jān qarīb-i hamun chashma  
 vaqi' ast. qadri istirahat na-  
 muda balā-yi kūh-i kūchiki  
 raftim. rāh khub va bi sang  
 va bi gil bud.

Nīm sa'at bi ghurub munda bi  
 karvānsarā-yi Khāna Zan-

this water. It was a curious sight: children and lambs were tied up in the saddle-bags, which were placed on the backs of cows and donkeys. Fowls were tied on top of the loads. The women, on horseback, were occupying themselves in various ways: one was making butter, another was spinning wool, etc.

The telegraph-office of *Dasht-i Arjan* lies near this spring. Having rested a little, we ascended a small hill. The road was good, and free from stones and mud.

Half an hour before sunset we reached the caravansary of



رسیدیم هوا بقدری سرد بود  
 که آب یخ میکرد شب خیلی  
 بد هوا گذشت صبح تا دو  
 ساعت از آفتاب گذشته زاله  
 روی زمین میباید  
 از خانه زنیهون تا شیراز هشت  
 فرسخ سنگین راه است با وجود  
 سرمای شب گذشته قریب  
 ظهر هوا بسیار گرم شد قاطرها  
 خیلی خسته شده بودند که  
 نتوانستیم هیچ سوار بشویم تمام  
 راه را پیاده طی کردیم  
 دو ساعت از ظهر گذشته وارد  
 دارالعلم شیراز شدیم

*Khana Zanyun.* The air was so cold, that the water was frozen. We spent a very bad night. In the morning, until two hours after sunrise, the ground remained frozen.

Between *Khāna Zanyun* to *Shiraz* there are eight farsakhs of hard road. Notwithstanding the cold of the previous night, near midday it became very warm. The mules were so tired that we could not ride them. We did the whole distance on foot.

Two hours after mid-day, we arrived at the "*House of Science*" <sup>1)</sup> *Shiraz*".

*yūn* rasidim. havā bi qadri sard bud, ki āb yakh mikard. shab kheilī bad bi mā guzasht. subh tā du sā'at az āftāb guzashta jala rū-yi zamin mimand.

Az *Khāna Zanyūn* tā *Shirāz* hasht farsakh-i sangin rah ast. bā vujūd-i sarma-yi shab-i guzashta qarīb-i zuhr havā bisyar garm shud. qā-tirha kheilī khasta shuda budand, ki na-tavānistim hich savār bishavim. tamām-i rah-rā piāda tei kardim.

Du sā'at az zuhr guzashta varid-i *Dār ul 'ilm-i Shirāz* shudim.

1) The principal Persian towns have titles. Tehran is called "House of the Chahfate" (*Dār al Khilāfa*) Isfahan is called House of the Sultanate (*Dār as Saltana*).



فرنگی در شیراز شاید خانه  
دوست خود تان پیاده شدید

ایرانی بلی دوستم قریب درواز  
شهر بلغ و انگورستان و خانه  
دار آنجا منزل کردیم

فرنگی شما یقین از زحمت سفر  
بسیار خسته شده بودید

ایرانی خیر آقا من که بار  
نکشیده بودم خسته نمی نشدم  
ولی مالها نیم مرده بودند

### شیراز

فرنگی شیراز میدانم که شهر  
بزرگ و مشهور و معروف دنیا

*Farangī.* Dar shayad Shiraz  
khāna-yī dust-i khud-i tan  
piāda shudid?

*Irānī.* Bālī dust-am qarīb-i  
darvāza-yi shahr bagh va  
anguristān va khāna darād.  
uujā manzil kardim.

*Farangī.* Shumā yaqīn az zah-  
mat-i safar bisyar khaṣta  
shuda budid?

*Irānī.* Khoir aghā, man ki bar  
na-kashida budam khaṣta  
ham na-shudam valī māha  
nim murda budand.

### Shīrāz.

*Farangī.* Shīrāz midānam ki  
shahr-i buzurg va mashhūr  
va mā'ruf-i dunyā-st, amma

*European.* Did you stop at the  
house of your friend at  
Shiraz?

*Persian.* Yes, my friend has,  
near the gate of the town,  
a garden, a vineyard and a  
house. There we stayed.

*European.* I suppose you were  
much fatigued with the hard-  
ships of the journey.

*Persian.* No sir, I who had  
not borne a load, was not  
tired, but the mules were  
half dead.

### Shīrāz.

*European.* I know that Shiraz  
is a large town, famous and  
celebrated all over the world.

But please tell me what I ought to see at Shiraz.

*Persian.* Firstly the "*Hafsiya* and *Sadiya*, namely, the tombs of *Khaja Hafiz* and of *Sheikh Sadi*. Everyone who comes to *Shiraz* makes a pilgrimage to the tombs of these two celebrated poets. Both lie outside the town; there are also pretty gardens round about the town, in which you should take a walk.

*European.* Are there any fine old buildings in the town itself?

*Persian.* Most of the buildings have remained from the time

shuma bifarmayd ki chi chiz dar *Shirāz* bayad tamasha bikunam.

*Irānī.* Yaki *Hafsiya* va *Sa'ādiya*, ya'ni qabr-i *Khāja Hafiz* va *Sheikh Sa'ādī*, har kasi ki *Shirāz* mīyad, zīrat-i mazar-i in du shā'ir-i namdarā mī-namāyad. har du dar khārij-i shahr vaqf and va baghat-i khub ham dar atraf-i shahr darad, bayad gardish kunid.

*Farangī.* Khud-i shahr banāh-yi khub-i qadim darad?

*Irānī.* 'Imarat-i shahr aksar-i shan az zamān-i *Karīm Khān*-i

ایست اما شما بفرمائید که چه چیز در شیراز باید تماشا بکنم

ایرانی یکی حافظیه و سعدیه یعنی قبر خواجه حافظ و شیخ سعدی هرکسیکه شیراز میآید زیارت مزار این دو شاعر نامدار را مینماید هر دو در خارج شهر واقع اند و باغات خوب هم در اطراف شهر دارند باید گردش کنید

فرنگی خود شهر بناهای خوب قدیم دارد

ایرانی عمارات شهر اکثر شان

of *Karīm Khan-i Vakil*, who died in the year 1193 of the Mohammedan era, which corresponds to the year 1779 of the Christian Era. It is he who built the houses, gardens, mosques, baths, forts, citadels, moats, gates, tanks, and bazaars. You, who are an European, will not be allowed to see the mosques and the baths; but the gardens and the bazaars, especially the *Vakil's Bazaar*, you must make a point of seeing properly.

*Vakil* bağr munda ast, ki dar sana-yi hazar u yak sād u navad u si hijri mutabiq-i hazar u haft sad u haftad u nuh 'isavi fout shuda ast. hamin ast, ki buyut<sup>1</sup>) va baghat<sup>1</sup>) va masjid<sup>1</sup>) va hammamat<sup>1</sup>) va qal'a va hisar va khandaq va darvāzaha va birkaha va bazārha bina kardā ast. shuma, ki *Farangi* hastid, ijaza-yi didan-i masjidha va hammamha bi shuma na-khūband dad, amma bağha va bazārha va khushan *bāzār-i Vakil*-ra khub tamasha bayad binid.

از زمان کریم خان وکیل  
باقی مانده است که در سنه  
۱۱۹۳ هجری مطابق ۱۷۷۹ عیسوی  
فوت شده است همین است که  
بیوتات و باغات و مساجد و  
حمامات و قلعه و حصار و  
خندق و دروازه ها و برکه ها  
و بازارها بنا کرده است شما  
که فرنگی هستید اجازه دیدن  
مسجدها و حمامها بشما  
نخواهند داد اما باغها و بازارها  
و خصوصاً بازار وکیل را خوب  
تماشا باید بکنید

1) Arabic plurals of *beit* (house), *bağh* (garden), *masjid* (mosque), *hammām* (bath).



*European.* Very well, I will go wherever it is possible to go, if God will.

*Persian.* May it be God's will! After having seen *Shiraz*, you will go to *Isfahan*.

*European.* Must I make this journey also by a caravan?

*Description of a post-journey from Shiraz to Isfahan, Tahrān, Qazvīn and Resht, to the coast of the Caspian Sea.*

*Persian.* From *Shiraz*, going north, you will find post-houses. If you wish to travel quickly, go with post-horses,

*Farangī.* Bisyār khub, man har jai ki mumkin bashad in shā Allāh khaham raft.

*Irānī.* In shā Allāh! bād az seir-i *Shirāz* bi *Isfāhān* miravid.

*Farangī.* An rāh-rā ham bā qafla tei bayad kard?

*Sharh-i safar-i chāpārī az Shirāz va Isfāhān va Tahrān va Qazvīn va Rasht tā lab-i Daryā-yi Khazir.*

*Irānī.* Az *Shirāz* ru bi shamal chāpārkhāna dārad. agar mi-khahid tund rah biravid, chapari biravid.

فرنگی بسیار خوب من هر جای  
که ممکن باشد انشاء الله خواهم  
رفت

ایرانی انشاء الله بعد از سیر  
شیراز باصفهان میرود

فرنگی آن راه را هم با قلعه طی  
باید کرد

شرح سفر چاپاری از شیراز و  
اصفهان و طهران و قزوین و  
رشت تا لب دریای خزر

ایرانی از شیراز رو بشمال چاپار  
خانه دارد اگر میخواهید تند  
راه بروید چاپاری بروید



*European.* How does one travel with post-horses? Please have the kindness to explain.

*Persian.* With pleasure! you must take, from the post-house at Shiraz, a pass for two horses.

*European.* If I travel alone, is not one horse sufficient?

*Persian.* No, you must ride one horse and the post-boy the other. He will also carry your saddle-bags. After arriving at your destination, the post-boy takes the horses back to their station.

*Farangi.* Safar-i chapari chi tour mīshavad? marhamat farmūda beyan kunid.

*Irānī.* Chashm! az chaparkhāna-yi Shirāz yak tazkira barāyi du ra's<sup>1)</sup> asp bigirid.

*Farangi.* Agar tanha biravam yak asp kafīyat na-mikunad?

*Irānī.* Kheir, shumā savār-i yak asp mīshavīd va shāgird chapar savār-i asp-i digar, va ū ham khurjīn-i tun-rā bā khudash haml minamayad ba'd az vurūd-i maqsad shāgird chapar mālha-rā pas mībarad manzil-i khudash

فرنگی سفر چاهاری چه طور

میشود مرحمت فرموده بیان کنید

ایرانی چشم از چاهارخانه شیراز یک تذکره برای دو رأس اسپ بگیرید

فرنگی اگر تنها بروم یک اسپ کافیست نمیکند

ایرانی خیر شما سوار یک اسپ میشوید و شاگرد چاهار سوار

اسپ دیگر و او هم خرچین تانرا باخودش حمل مینماید بعد از ورود مقصد شاگرد چاهار مالهرا پس میبرد منزل

1) see p.

حدش شما در هر منزل است عوض میکنند	shumâ dar har manzil-asp 'avaz mîkunid.	You, change horses, in each station.
فزونگی از منزل تا منزل دیگر چه قدر مسافت است	Farangî. Az manzil ta manzil- i digar chi qadr masâfat ast?	European. What is the distance between the stations?
ایرانی سه فرسخ الی هفت فرسخ و هشت فرسخ راه است	Irânî. Si farsakh ila haft far- sakh va hasht farsakh rah ast.	Persian. From three to seven or eight farsakhs.
فزونگی و کرایه اسبهای چهار چند میشود	Farangî. Va kirâya-yi asphâ- yi châpari chand miâhavâd?	European. And as to the hire of post-horses, what does it come to?
ایرانی برای هر اسبی. فرسخی یک قران	Irânî. Barâyi har aspi farsakhi yak qaran.	Persian. For each horse one qaran a farsakh.
فزونگی روزی چند فرسخ میتوان طی نمود	Farangî. Ruzi chand farsakh mitavan tei namud?	European. How many farsakhs can I do in one day?
ایرانی اگر آموخته باشید در یک روز بیست و پنج الی سی فرسخ راه میتوانید بپوشید	Irânî. Agar amukhta bashid dar yak ruz bist u panj ila si farsakh rah mitavanid biravid.	Persian. If you are used to it, you can do 20 or 30 farsakhs in one day.

فرنگی عجیب این از تندی  
گالاسکه خار چندان کمتر  
نیست پس تمام روز را بیرونه  
یا چهار نعل بلند رفت

ایرانی خیر آقا یک میدان اسپ  
بیرونه یا چهار نعل که رفتید  
یک میدان قدم بیرونه تا مال  
نفس بگیرد

فرنگی اسپهای چاباری چه  
طوارید خوب یا بد

ایرانی خوب و بد دارد اکثر  
شان این قدر ضعیف و بد و  
سست و لاغراند که هر کس  
سوار میشود خیال میکند که  
این مال بقدر یک فرسخ راه  
نخواهد رفت باوجود این لاغری

*Farangī.* Ajab! in az tundi-yi  
kalaska-yi bukkhar chandān  
kantar nist. pas tamam-i  
ruz-ra yurtma ya chahārna'l  
bayad raft?

*Irānī.* Kheiraghā, yak meidan-  
i asp yurtma ya chahārna'l ki  
raftid, yak meidan qadam bi-  
ravid tā mal nafas bigirad.

*Farangī.* Aspha-yi chapari chi  
tour and, khub ya bad?

*Irānī.* Khub u bad darad.  
aksar-i shan inqadr za'if va  
bad va sust va laghir and,  
ki har kas savar mishavad,  
kheyāl mikunad ki in mal  
bi qadr-i yak farsakh rah  
nakhahad raft. ba vujud-i in

*European.* How wonderful!  
That is not much slower than  
a train. Then must I trot or  
gallop the whole day?

*Persian.* No sir, if you trot or  
gallop the length of a horse's  
canter, you must walk a bit  
afterwards, so that your horse  
may recover his breath.

*European.* Are the posthorses  
good or bad?

*Persian.* There are good ones  
and bad ones. Most of them  
are so weak, bad, tired and  
lean, that everyone who rides  
them thinks: this beast will  
not go one farsakhs' distance.  
Notwithstanding this leanness,



laghīrī ba'zī in asphā, ki  
mīal-i chaharchubā mīma-  
nand, savār-rā bā bar bi  
manzil mīraasand. gāhī asp-  
i chāparī didam, ki nihāyat  
khub va tandrū bud va mīal-  
i ahū mīdavid. qarīb-i Isfā-  
hān savār-i yak aspi shudam,  
ki asphā-yi Shah ham az ū  
bihtar nīstand. asp-i 'arabī  
bud. sāhib-ash, yā'ni nayīb  
chāpar-i Mā'yār az Arabhā  
punzdah tuman kharīda bud.  
barā-yi chāpar asphā-yi bu-  
zurg-i turkmanī az yābuhā-  
yi kuchik bihtar and.

*Farangī.* Zin va dahāna khu-  
dam hamrāh bibaram, • ya

بعضی این اسبها که مثل چار  
چوبه میمانند سوار را با بار  
بمنزل میرسانند گاهی اسب  
چاپاری دیدم که نهایت خوب  
و تندرو بود و مثل آهو  
میدوید قریب اصفهان سوار  
یک اسبی شدم که اسبهای  
شاه هم از او بهتر نیستند اسب  
عربی بود صاحبش یعنی نایب  
چاپار معیار از عربها پانزده  
تومان خریده بود برای چاپار  
اسبهای بزرگ ترکمنی از  
یابوهای کوچک بهتراند

فرنگی زین و دهنده خریدم  
همراه ببرم یا از نایب چاپار

some of these horses, which  
look like frames, can carry  
a rider with a load to the  
station. Sometimes I have  
seen post-horses, that were  
very good and swift, and they  
ran like gazelles.

Near *Isfahan* I rode a horse,  
that was as good as the Shah's  
horses. It was an Arab. Its  
master, namely the Post-  
master of *Mā'yār*, had bought  
it from Arabs for fifteen tu-  
mans. As posthorses, tall Tur-  
koman horses are better than  
small ponies.

*European.* Must I take my own  
saddle and bridle, or cannot



امانت بگیر	از nāyib-chapar amanat بگیرam?	I borrow that from the Post-master.
ایرانی دهنه و زسن و عرقگیر و خرچین و دو تا تنک برای بستنی بار باید از خود تان باشد	Irānī. Dahana va zsn va 'araq-gir va khurjūn va du tā tang bariyi bastan-i bar bayad az khud-i tun bāshad.	Persian. You must have your own bridle, saddle, saddle-cloth, saddle bags, and two girths for fastening the loads.
فرنگی نزدیک چاهار خانه ها کاروانسرا یا مهمانخانه یا جاق دیگری پیدا میشود که شبرا بگذرانم	Farangī. Nazdik-i chaparkhānahā karvānsarā yā mihmān-khāna yā jā-yi digarī peida mīshavad, ki shab-rī bugzaranam?	European. Near the post-houses are there caravanseries, inns, or such places, where one can spend the night?
ایرانی توی خرد چاهار خانه. باید ماند برای سیاحتهای معتبر در بمالا خانه خراگاه موجود است رخت خواب هم در بیشتر جاهای پیدا میشود	Irānī. Tu yi khud-i chaparkhāna bayad mund. bariyi seiyyakhā-yi mu'tabar dar bū-lakhāna khubgah moujūd ast. rakht-i khub ham dar bishtar-i jāhā peida mīshavad.	Persian. You must stay in the post-house itself. For distinguished travellers there is, in the upper storey, a sleeping-room. Bed-covers too are to be found in most places.
فرنگی پس خوراک هم شاید	Farangī. Pas khurak ham shā-	European. Perhaps food is also

در چاهار خانها حاضر ميشود

ایرانی بلی جزوی نان و ماست  
و تخم مرغ و چای و قلیان

قه چا پیدا میشود اگر چیزی

دیگر خواسته باشید از ده یا بازار

میارند اما هر کسیکه بزودی

میخواهد حرکت کند بغیر از

نان و ماست و تخم چیزی

نمیخورد که اسباب معطلی نشود

در چاهار خانهای شهرها و

قصه ها هر چیزی که میل

داشته باشید موجود است

فونگی التفات بقومائید طویل و

اسم منزلها را بیان کنید بدانم

منزل بخیل چه قدر راه است

yad dar chaparkhanahā hazir  
mi-shavad?

*Irānī.* Bālī, juzvī. nān u māst  
u tukhm-i murgh u chay u  
qalyān hama jā peida mi-  
shavad. agar chiz-i digar  
khāsta bāshid, az dih ya bā-  
zar mīrānd, amma har kasf-  
ki bi zudī mikahad harakat  
kunad, bi gheir az nān u  
māst u tukhm chizi na-mi-  
khorad, ki asbab-i mu'attali  
na-shavad. dar chaparkhā-  
nān-yi shahrā va qasabā-ha  
har chizi ki meil dashta ba-  
shid मौजूद است.

*Farangī.* Ittifāq bifarmayid tul  
va ism-i manzilharā be'ān  
kunīd, bidānam manzil bi  
manzil chi qadr rāh ast va

to be found at the post-  
houses?

*Persian.* Yes, but it is scanty.  
Bread, sour milk, eggs, tea,  
and galyans are to be found  
everywhere. If you order  
anything else from the vil-  
lage or the bazaar, they  
bring it; but those who wish  
to move on quickly, do not  
eat anything except bread,  
sour milk, or eggs, so as  
not to be kept waiting. In  
the post-houses of towns and  
villages, there is everything  
that you can wish for.

*European.* Have the kindness  
to make me acquainted with  
the distances and names of  
the stations, so that I know

و کرایه اسبها چند باید بدم	kirāya-yi aspha chand bayad bidaham.	how far each station is, and how much I must give for horses' hire.
ایرانی خیلی خوب منازل راه را از شیراز گذشته تا بتهران و از آنجا تا لب دریای خزر عرصه خوانم نمود	Irānī. Kheili khub, manāzil-i rūh-rā az Shīrāz guzashta ta bi Tahrān va az unja ta lab-i Daryā-yi Khazir 'arz khaham namūd.	Persian. Very well. I will name the stations on the road from Shiraz to Tehran, and from there to the coast of the Caspian Sea.
از شیراز تا زرغان ۵ فرسخ	az Shīrāz ta Zarghān panj fars.	From Shiraz to Zarghan 5 fars.
پوزه ۵	Pūza panj "	Pūza 5 "
قلم آباد ۶	Qavāmābād shish "	Qavamabad 6 "
مشهد مرغاب ۷	Mashhad-i Murghab haft "	Mashhad-i Murghab 7 "
دسید ۷	Dahbid haft "	Dahbid 7 "
خان خوره ۵	Khān-i Khura panj "	Khan-i Khura 5 "
سرمک ۷	Surmak haft "	Surmak 7 "
آباد ۴	Abāda shish "	Abada 6 "
شکستان ۵	Shulgistān panj "	Shulgistan 5 "
یزدخاست ۶	Yazdikhāst shish "	Yazdikhašt 6 "
مقصودبگی ۶	Maqsud Begī shish "	Maqsud Begi 6 "



از شیراز تا قمشه ۵ فوسخ	از Shirāz ta Qumishah panj fars.	From Shiras to Qumishah 5 fars.
معبار ۵	<i>Mā'gār</i> panj "	<i>Mayar</i> 5
مرغ ۵	<i>Margh</i> panj "	<i>Margh</i> 5
اصفهان (جلفا) ۳	<i>Isfahan</i> (Julfa) si "	<i>Isfahan</i> (Julfa) 3
میان زرقان و پسرزه قبره‌های شاهان ایام قدیم و خرابه‌های بیوتات و عمارت عظیم و آتشکده‌های بزرگ است که اسم آنجا تخت جمشید است از راه چاهپاری طرف مشرق بفاصله یک فسخ واقع است باید بروید خوب تماشا کنید نزدیک پوزه ۴ آثار زمان قدیم موجود است و آنجا نقش	<i>Mīn-i Zarghān va Pūza qabr- hā-yi Shāhan-i ayyam-i qadīm va kharābahā-yi buyutat va 'imārat-i 'azīm va ātashka- dahā-yi buzurg ast, ki ism-i ān jā Takht-i Jamshīd ast. az rāh-i chāpārī tarāf-i mash- rīq bi fāsila-yi yak farsakh vāqī' ast. bayad biravīd khub tamāshā bikunīd. nazdik-i Pūza ham āsar-i zamān-i qa- dīm मौجود ast va unjārā Naqsh-i Rostam mīguyānd. surat-i padishāhan va pahlā-</i>	Between <i>Zarghān</i> and <i>Pūza</i> are tombs of kings of olden times, and ruins of buildings, fine palaces, and great fire-tem- ples. The name of this place is <i>Takht-i Jamshīd</i> <sup>1)</sup> . It lies east of the road at a dis- tance of one farsakh. You must go there and see it all. Near <i>Pūza</i> there are also re- mains from olden times; these they call: <i>The Picture of Rus- tam</i> . Portraits of kings and heroes, and very old inscrip-

1) The throne of [the Persian King] Jamshīd is the name which the Persians have given to the ruins of *Persepolis*.



رستم میگویند صورت پادشاهان و پهلوانان و خطوط بسیار قدیم میبکشی و پهلوی تر کوشی که بلند سنگی نمایان است خیلی جای دلچسپی قابل دیدن است	vānha va khutut-i bisyar qa- dim, ham mlkht va ham pah- lavi bar kamarkash-i kuh-i buland-i sangt namāyān ast. kheilr ja-yi dilehasp-i qūbil-i didan ast.	tions, cuneiform and pahlavi <sup>1)</sup> are visible on the side of the high mountain. It is a very interesting spot, and well worth seeing.
از چاپارخانه بوز تا نقش رستم یک فرسخ راه است	Az chaparkhāna-yi Pāza ta Naqsh-i Rostam yak farsakh rāh ast.	From the post-house of Puza to Naqsh-i Rostam is a dis- tance of one farsakh.
اینطرف قوام آباد میرسید بقصبه سیولند تلگرافخانه دارد که تلگرافچی انگلیس آنجا ساکن است جای با صفائی است و انگورستان زیاده دارد در صغری مشهد مرغاب ستونها	Intaraf-i Qavāmābad mirasad bi qasaba-yi Sīvand, talagraf- khānāyi darad, ki talagrafchi- yi inglis unja sakin ast, ja- yi bā-safī-yi-tava angūristān- i zīad darad. dar sahrā-yi Mashhad-i Murghāb sūtūnhā dīda mīshavad, ki unhā ham	On this side of Qavamabad, you reach the village of Sīvand. It has a telegraph-office, and an English telegraph-clerk lives there. It is a pretty place and has many vineyards. In the plain of Mashhad-i Murghab columns are to be

1) The Persian language at the period which preceded the muhammedan conquest.

seen; they also are remains of former days. A stone building lies near the road. The Mohammedans say that it is the *Tomb of Solomon's Mother*, and the Europeans say that it is the *Tomb of Cyrus*.

An English telegraph-clerk lives at *Dihbid*.

*Abada* is a large village. It has a fort, a bazar, and a telegraph-office. The spoons and beggars' bowls of *Abada*, which are beautifully and tastefully carved in pear-wood, are celebrated.

*Yazdikhast* is also an important village. It has been built

az asar-i zaman-i qadim ast, va 'imarat-i sangi sar-i ruh ast ki ahl-i islam miguyand qabr-i Madar-i Suleiman ast va Farangtan miguyand qabr-i Kei Kusrrou ast.

dar *Dihbid* talagrafteh-yi inglis sukna darad.

*Abada* qasaba-yi buzurgtast qal'a va bazar va talagraft-khana darad. qashuq va kashkul mal-i *Abada*, ki az chub-i gulab biayr khub va ba saliqe durust mikunand, mashhur ast.

*Yazdikhast* ham qasaba-yi mu'tabari-st. ru-yi kuh-i

دیده میشود که آنها هم از آثار زمان قدیم است و عبارت سنگی سیر راه است که اهل اسلام میکنند قبر مادر سلیمان است و فرنگها میکنند قبر کجسرو است

در دهبید تلگرافچی انگلیس سکنا دارد

آبادیه قصبه بزرگی است قلعه و بازار و تلگرافخانه دارد قاشوق و کشکول مال آبادیه که از چوب کلابی بسیار خوب و با سلیقه درست میکنند مشهور است

یزدکخاست هم قصبه معتبر است روی کوه سنگی زیست و بلدنی

که در وسط دره ایستاده است  
 بنا شده است یک طرف قصبه  
 پلی است که از او عبور  
 میشود غیر از آن هیچ جا  
 دروازه ندارد کاروانسرا و چهار  
 خانه در خارج قصبه است

قصبه شهر کوچکی است که  
 اطرافش زراعت بسیار است

اصفهان چنانچه معروف است  
 در زمان سابق پای تخت  
 ایران بوده است اگرچه شهر

sangt-yi past u buland, ki  
 dar vasat-i darra-yi istāda  
 ast, binā shuda ast. yak taraf-  
 i qasaba puli-st, ki az u 'ubur  
 mishavad. gheir az ān hich  
 jā darvāzayī na-dārad. kār-  
 vānsarā va chapar-khāna dar  
 khārij-i qasaba ast.

Qumishah shahr-i kuchikt-st,  
 ki atrāf-ash zarā'at-i biyār  
 ast.

Isfahān, chūntanchi mā'ruf ast  
 dar zamān-i subiq payitakht-i  
 Irān būda ast. agarchi shahr  
 hālā bi buzurgt-yi zamān-i

on a steep and high rocky  
 hill which stands in the cen-  
 tre of a valley. On one side  
 of the village is a bridge,  
 over which one can pass.  
 Except at this place, there  
 is no other gate. The cara-  
 vansery and the post-house  
 are outside the village.

Qumishah is a small town, the  
 environs of which are very  
 well cultivated.

Isfahan, as every one knows, was  
 formerly the capital of Persia.  
 Although the town is not as  
 large now as it used to be,



حلا بیز کی زمان گذشته نیست  
 و جمعیتش بیشتر از دیوستان  
 هزار نفر نباشد باز از شهرهای  
 درجه اول محسوب و مدار السلطنه  
 معروف است بازارهای بارونف  
 و میدانهای وسیع و چهار  
 باغ جنت طراز و پلهای ممتاز  
 رون خانه زنبیه رون و عمارت  
 و مساجد و مدارس عظیم  
 دارد که باقی مانده ایل دولت  
 سلاطین صفویه است

قصه جلفا پهلوی شهر اصفهان  
 واقع است اهل جلفا همه شان  
 ارمنی اند چهار خانه و خانهای

guzaashta nist va jam'yyat-ash  
 bishtar az davst hazar nafar  
 na-bashad, baz az shahrhā-  
 yi daraja-yi avval mahsub  
 va bi *Dar as Saltana* maruf  
 ast. bāzār-hā-yi bā rounaq  
 va meidān-hā-yi vasi' va cha-  
 hārbāgh-i jannat tarāz va  
 pulhā-yi mumtāz-i rūdkhāna-  
 yi *Zandarūd* va 'imārāt va  
 masājid va madāris-i 'azim  
 dārad, ki baqi munda-yi  
 ayyām-i doulāt-i salātin-i  
*Safaviyya* ast.

qasaba-yi *Julfa* pahlū-yi shahr-  
 i *Isfahan* vāqi' ast. ahl-i  
*Julfā* hama-yi shūn *Armani*  
 and, chaparkhāna va khā-

and although it has a popu-  
 lation of not more than  
 200,000 people, yet it is con-  
 sidered one of the towns of  
 first degree, and is known as  
*Dar as Saltana* (House of the  
 Kingdom). It has splendid  
 bazaars, large squares, bea-  
 venly avenues, magnificent  
 bridges over the river *Zan-  
 darūd*, buildings, mosques,  
 and excellent schools, which  
 have remained from the days  
 of the *Safavi* kings.

The village of *Julfa* is situa-  
 ted near the town of *Isfahan*.  
 The inhabitants of *Julfa* are  
 all *Armenians*. The post-house



فرنگیها در جلفا است	nahā-yi Farangihā ham dar Julfā-st.	and the houses of Europeans are also at Julfa.
منزلهای راه طهران از این قرار است	manzilhā-yi rāh-i Tahrān az in qarār ast;	The stations on the way to Tehran are the following:
از اصفهان (جلفا) تا گرگان فرسخ	az Isfahān tā Gaz si farsakh	From Isfahan to Gaz 3 fars.
مورچهخوار	Murchakhar	Murchakhar 6 "
بیداشک	Bidashk	Bidashk 6 "
قهرود	Quhrūd	Quhrūd 6 "
کاشان	Kashan	Kashan 7 "
سنسن	Sinsin	Sinsin 6 "
پاسنگان	Pāsangān	Pāsangān 7 "
قم	Qum	Qum 4 "
منظریه	Manzarīa	Manzarīa 4 "
کیشک نصرت	Kūshk-i Nusrat	Kūshk-i Nusrat 4 "
قلعه محمد علی خان	Qal'ā-yi Muḥammad	Qal'ā-yi Muḥammad
حسن آباد	mad Ali Khān	Ali Khān 4 "
کهریزک	Hasanābād	Hasanābād 4 "
طهران	Kahrīzak	Kahrīzak 4 "
	Tahrān	Tahrān 4 "

The pass of *Quhrud* is so elevated, that the snow lies there till mid-summer <sup>1</sup>). The village of *quhrud* itself is like Paradise. It has much water. Beneath the cultivated land of the village is an ancient dyke. You will be astounded at the view, which you have from the top of the Pass. The whole northern horizon is bound in by the line of the *Alburz* mountains. When I passed there in the spring, all these mountains had snow, and the highest and tallest of them, the mountain *Damavand* was visible. *Kashan* is a large town. It has important bazaars and

Kutal-i *Quhrud* bi qadīm mur-taḡ ast, ki ta vasat-i tabis-tān barf dar naja baqi mīmanad. khud-i dih-i *Quhrud* misal-i bilisht ast. ab-i bisyar darad. dar zīr-i ābadi-yi qarya band-i qadīm-est az obashmandāzi ki az sar-i gardana khahid dasht heirān khahid shud. tamām-i ufuq-i shamālī-rā rishta-yi kuhistan-i *Alburz* girifta ast. dar bahar ki guzaashtam hama-yi in kuhā barf dashtand va az hama balatar va bulandtar kuh-i *Damāvand* namāyan bud.

*Kāshān* shahr-i buzurg-est bazārhe va kārvānsarāhā-yi mū-

کوتل قهور بدقدري مرتفع است که تا وسط تابستان برف در آنجا باقی مینماند خود ده قهور مثل بهشت است آب بسیار دارد در زیر آبدي قريه بند قدیمی است از چشم اندازی که از سرگردنه خواهید داشت حیران خواهید شد تمام افق شمالی را رشته کوهستان البرز گرفته است در بهاری که گذشتم همه این کوهها برف داشتند و از همه بالاتر و بلند تر کوه دماوند نمایان بود کاشان شهر بزرگی است بازارها و کاروانسراهای معتبر دارد و

1) This pass is about 9000 feet high.

تلکراتخانه قم دار در کاشان عقرب و پشه بقدری فراوانست که مثلش را هیچ جای دیگر ندیده ام وقت خوابیدن خوب نگاه باید کرد توی رخت خوابتن عقربی نباشد	tabar dārad va talagrāf khā- nayi ham dārad. dar <i>Kāshān</i> ‘aqrab va pasha bi qadrī fa- raṭān ast, ki miāl-ash-ra hich jā digar na dida am. vakht-i khabidan khub nigah bayad kard tuyi rakht-i khāb-i tun aqrabī na-bāshad.
قم م مثل کاشان شهری ست که جمعیت اش بقدر پنجاه هزار نفر است کاشی کاری مساجد قم نهایت خوش ونک و قشنگ است	<i>Qum</i> ham misl-i <i>Kāshān</i> shah- rist, ki jam‘iyyat-ash bi qadr- i panjah hazār nafar ast. kashikari-yi masajid-i <i>Qum</i> nihayat khushrang va qa- shang ast.
میان قم و حوض سلطان دشت کبراست که آب آن همه اش	miān-i <i>Qum</i> va <i>Houz-i Sultān</i> <i>Dasht-i Kavir</i> ast, ki ab-i un hama-yash shūr ast. bayad

caravanseries, and it also has a telegraph-office. In *Kashan* scorpions and mosquitoes are so plentiful, that I have never seen the like in any other place. At the time of going to rest, you must search your bed-clothes to see that no scorpion is in them.

*Qum* is also a town like *Kashan*, having a population of 50,000 people. The tiles on the mosques of *Qum* are exceedingly fine in colour and very beautiful.

Between *Qum* and *Houz-i Sultan* is a *Salt-Desert*, the water of which is brackish.



You must have a leather bottle full of drinking-water with you. It is now 10 years ago that a lake formed itself at this place.

From *Qum* to *Tehran* there is a made road, on which carriages can go.

At whose house do you mean to stay at *Tehran*?

*European*. I do not know, I am not acquainted with any one.

*Persian*. I know for certain that you will be some one's guest, but if not, there is a good hotel.

matara-yi bulghari pur az gh-i khurdan hamrah dashia bashid. va hal dar in nuqta dah sal ast ki daryachayi tashkil yafia ast.

Az *Qum* ta *Tahrân* râh-i sakhtâ ast, ki az rûyi un kâlaska mitavânad kar bikunad.

Dar *Tahrân* khâna-yi ki mî-khâhid manzil bikunid?

*Farangi*. Na-mîdanam, ba hich kas nahna nistam.

*Irânî*. Banda mîdanam ki shuma hukman jai mihman khâhid shud, vagarna mih-mankhâna-yi khubi darad.

شور است باید مطاره بلغاری  
بر از آب خورون همراه داشته  
باشید و حال در این نقطه ده  
سال است که دریاچه تشکیل  
یافته است

از قم تا طهران راه ساخته است  
که از روی آن کالسکه میتواند  
کار بکند

در طهران خانه کجی میخواهید  
منزل بکنید

فرنگی نمیدانم با هیچ کس آشنا  
نیستم

ایرانی بنده میدانم که شما حکما  
جائی مهمان خواهید شد  
و گرنه مهمانخانه خوبی دارد



Tacrif-i payitakhi-i mamālik-  
i mahrūsā-rū<sup>1)</sup> na-khaham  
kard. ahvālāt-i Dār ul Kki-  
lāfa-yi Tahrān dar safarnā-  
majāt-i seiyāhha-yi Farangī  
bi qadr-i kafayāt navishta  
shuda ast. bi gheir az shahr-  
i khud-i safar digar hich  
zahmat-i na-midāham. az Tah-  
rān tā Qazvin rāh-i sākhta-  
yi khubr-st, kālaska va tu-  
rumtas kār mikunad. agar  
meil dāshta bāshid, bi kā-  
laska mitavānid biravid va  
manāzil-i rāh tā bi Qazvin az  
in qarār ast:

تعریف پای ممالک محروسه  
را نخواهم کرد احوالات دار  
الخلافه طهران در سفر ناچگان  
سیاحهای فرنگی بقدر کفایت  
نوشته شده است بغیر از شرح  
خود سفر دیگر هیچ زحمتی  
نمیدم از طهران تا قزوین راه  
ساخته خربیسست که کالسکه و  
ترمتاس کار میکند اگر میل  
داشته باشید با کالسکه  
میتوانید بروید و منزل راه  
تا قزوین از این قرار است

I will not describe the capital  
of the "Protected Provinces".  
The "House of the Chali-  
fate, Tehran", has been  
often enough described in  
the European Books of  
Travel. I will not trouble  
you with anything but an  
account of the journey itself.  
From Tehran to Qazvin  
there is a good, made road,  
over which carriages and  
tarantas can go. If you  
like, you can drive in a  
carriage. The stations on  
the way to Qazvin are the  
following:

1) mamālik-i mahrūsā i.e. the "protected provinces" is the official title of the Persian Empire.

از طهران تا شاه اباد چهار فرسخ	از Tahrân ta Shâhâbâd chah. f.	From Tehran to Shahabad 4 fars.
حصارک چهار	Hisârak chahâr farsakh	Hisarak 4 "
یئگی امام چهار	Yangi Imâm "	Yangi Imam 4 "
کونده چهار	Kavanda "	Kavanda 4 "
قزوین چهار	Qazvîn "	Qazvin 4 "
در قزوین مه‌خانه خرچ بزرگی است بامبل و اسباب و خوراکی چه چیز در آنجا پیدا میشود و خورد قزوین از بلاد معظمه ایران است و سابقاً هم پای تخت بوده است میگویند اهل قزوین بسیار بد ذات و نادرست اند و این بیت مشهور است	Dar Qazvîn mihmânkâna-yi khûbi buzurgî-st, bâ mubl <sup>1)</sup> u asbâb, va khurâkî hema chîz dar unjâ peidâ mishavad. Va khud-i Qazvîn az balâd-i mu'zama-yi Irân ast va sâ- biqan pâyitakht buda ast. miguyand ahl-i Qazvîn bis- yâr bad zât va nâ-durust and va in beit mashhur ast: Mâr u Qazvîn chu binî mard-i huah,	In Qazvin there is a good, big Hotel, with furniture and other things, and you can get any kind of food there. Qazvin itself is an important Persian town, and was for- merly the capital of Persia. They say that the inhabitants of Qazvin are great ruffians and rascals, and the following verse is well known: «If you see a serpent and an inha- bitant of Qazvin, oh wise man!
مار و قزوینی چو بیبی مرد هوش		

1) مابل mabl furniture is the French word meubles.

مار را بگذار و قزوی بش	» Mār-rā bugzār u Qazvīn bi kuah. »	» Leave the serpent alone, but kill the inhabitant of Qazvin. »
از قزوین قارشت جهت ارتفاع کوهها عبور و مرور ترمتاس نقلاً غیر ممکن است خصوصاً میان مزرعه و پای چنار کوتل بلندی است موسوم به خزان که عبور از آن بهال و مردم خیلی صدمه میزند	Az Qazvīn tā Rasht bi jihat-i irtifaʿ-i kuhā 'ubur u murūr-i turumtās naqdan gheir mumkin ast, khususan mīan-i Mazrā'a va Pāichīnār kutāl-i bulandī-st moustum bi Kharzān ki 'ubūr az ān bi māl va mardum kheilī sadama mīzanad.	From Qazvin to Rasht, on account of the height of the mountains, the going to and fro of carriages and tarantasses is at present impossible; especially between Mazrā'a and Paichīnar, where there is a high pass called Kharzan, the crossing of which causes great discomfort to man and beast.
منزلهای راه رشت از این قرار است	Manzilha-yi rāh-i Rasht az īn qarar ast.	The stations on the Rasht road are the following:
از قزوین تا مزرعه پنج فرسخ	az Qazvīn tā Mazrā'a panj fars.	From Qazvin to Mazrā'a 5 fars.
پانچان پنج "	Pāichīnar " "	Pāichīnar 5 "
منجیل چهار "	Manjīl chahār "	Manjīl 4 "
رستم آباد پنج "	Rustamābād panj "	Rustamabad 5 "



*Kuhdum 5 fars.  
Rasht 6 "*

In the station of *Mazraa* an insect is found, known as "*unalla*" or "*gana*". It is a kind of bug, which is also called "*gharib gaz*", (biter of strangers), because it has a kind of poison, which never harms the natives, if they get bitten. But if this insect bites a stranger, it does much harm, and is sometimes the cause of death. Do not on any account stay the night there!

Near the village of *Manjil* you reach the banks of the *Safidrud* river. The river is

*Kuhdum panj fars.  
Rasht shish "*

Dar manzil-i *Mazra'a* yak jan-vart peida mishavad, mash-hur bi *malla* ya *gana*. az jina-i *sās* ast va ham urā *gharibgaz* migūyand, bi jihat-i inki yak nou sammi darad, ki agar bumble-ra bigazad, asla asar na-mikunad, amma agar *ghurabā-ra* gazid, asari sakhti minamuyad va gah munjar bi halukat mishavad. bi hich vajh unja na-khabid!

Qarib bi qarya-yi *Manjil* bi kanār-i *Safidrud* mitasid rud-khāna-yi kheili 'ariz-i 'ami-

کندم پنج فرسخ  
رشت شش فرسخ

در منزل مزرعه يك جانورتي پيدا ميشود مشهور به مله يا گنه از جنس ساس است و هم او را غريب گز ميگويند جهت اينكه يك نوع سمى دارد كه اگر بومي ها را بگزد اصلا اثر نميكند اما اگر غراب را بگزد اثر سنگيني مينمايد و گاهي منجر بهلاكت ميشود بهمين وجه آنجا ناخوابيد

قريب بقرية منجيل يك نهر سفيد رود ميرسيد رود خانه خيلي عريض عبيقى است پلي سنگي

که در آنجا روی آب بسته  
بودند چند سال قبل از شدت  
سیلاب تماماً خراب شده بود  
حالا درست کرده اند بنده در  
آن سفر با کرجی عبور کرده  
هولم بواسطه کثرت آب و شدت  
باد بیم غرق شدن بود

qf-st. pul-i sangt, ki dar unjā  
ru-yi āb basta budand, chand  
sal qabl az shiddat-i seilāb  
tamāman kharāb shuda bud.  
hala durust kardā and. banda  
dar ān safar bā karājī ūbur  
karda budam. bi vasiā-yi  
kasrat-i āb va shiddat-i bād  
bīm-i gharq shudan bud.

دریاب باد که در منجیل میوز  
اعلیحضرت ناصر الدین شاه  
در مسافرت نامه اکل فرنگستان  
چنین تحریر فرموده اند که  
از عجایب و بدایع اینکه در  
این منزل در هر فصل که  
باشد نزدیک بعضی باد شدیدی

Dar hāb-i bād ki dar Manjil  
mivazad, A'lahazrat-i Nāsir  
ad dīn Shāh dar musāfarat  
nāma-yi avval-i Farangistān  
chunin tahrir farmuda and,  
ki az 'ajayib va badayi' inki  
dar in manzil, dar har fasl  
ki bashad, nazdik bi 'asr

very broad and deep. The stone bridge, which had been built across the water several years before, had been completely destroyed by the violence of a flood. Now it has been re-built, I (the slave) at that time crossed in a boat. On account of the quantity of water, and the strength of the wind, we were in danger of being drowned.

Concerning the wind which blows at *Manjil*, His Majesty *Nasir ad dīn Shah*, in the description of his first journey to Europe, has written: Among the marvels and wonders of this place, is this: that at whatever season it may be,

میزون بطوری سخت و شدید  
است که درختهای زیتون که  
در اینجا رسته است پاك سر  
بطرفی که بپاك میوزن كج و  
مقتایل كشته است

از منجیل که اول خاك کیلان  
است که جا رو بشمال میروید  
تا قریب کهدم دست چپ  
کوه و دست راست روئ خانه  
است کوههای سنگی و خاکی  
مرتفع بسیار مهیب و سرآشیب  
طوفان راه است

bād-i shadīd mivazād, bi-  
tourī sakht va shadīd ast,  
ki dirakhthā-yi zeitūn, ki dar  
inja rusta ast, yak sar bi  
tarafī ki bād mivazād, kaj  
va mutamāyil gashā ast.

Az *Manjil*, ki avval-i khāk-i  
*Gilan* ast hama jā ru bi sha-  
māl miravid. tā qarīb-i *Kuh-*  
*dum* dast-i chap kuh va dast-i  
rast rūdkhāna ast. kuhā-yi  
sangī va khāki-yi murtafi-i  
biyār muhtib va sarāshib  
tarafin-i rūh ast.

a strong wind blows every  
afternoon; it is so strong and  
violent that the olive-trees  
which grow there, are all of  
them crooked and bent over  
towards the direction in which  
the wind blows."

From *Manjil*, which is the  
beginning of the province of  
*Gilan*, you go all the way  
in a northerly direction. Till  
you approach *Kuhdum* you  
have the mountains on your  
left, and the river on your  
right. Rocky, sandy, high,  
imposing and steep over-han-  
ging hills are on both sides  
of the way.

Ba'd az guzashtan as qasabe-

After passing through the vil-

بعد از گذشتن از قصبه رودبار



که مثل بلخ ارم سبز و خرم  
 و آباد و پیر درخت و پیر کل  
 است راه چنگل میبافتد و  
 طرفین راه م کوهها پوشیده از  
 چنگل است زغالسازها اغلب  
 اشجار چنگل را پریده زغال  
 کرده اند از چند سال قبل  
 الی حدی که این راهرا دیده  
 بودند اشجار زیبار انداخته  
 جنگلها خالی کرده اند اگرچه  
 بعضی جفا باطلای سختی  
 است باز خیلی جفا با  
 صفاتی است درختهای میر

yi Rudbār, ki mīsl-i bāgh-i  
 Iram<sup>1)</sup> sabz u khurram va  
 ābād va pūr dirakht va pūr  
 gul ast, rēh bi jangal mī-  
 fāf, va tarāfein-i rāh ham  
 kuhā pūshīda az jangal ast.  
 zughāl-sāzhā aghlāb-i ashjār-i  
 jangal-rū burrīda zughāl  
 karda and, az chand sāl qabl  
 ilā hāl, ki in rāh-rū dīda  
 būdam, ashjār-i zībar andakhta  
 jangal-rā khālī karda and.  
 āgarehī ba'z jaha būtlāq-i  
 sakhtī-st, bāz kheilī jā-yi bā  
 safāyī-st, dirakhtā-yi mīr-i

lage of Rudbār, which, like  
 the garden of Iram, is green,  
 cheerful, cultivated, and full  
 of trees and flowers, the road  
 leads into the wood. On both  
 sides of the way there are  
 hills covered with forests.  
 Coal-burners have cut down  
 the forest-trees in many pla-  
 ces, and have made char-  
 coal out of them. It is  
 several years ago now since  
 I saw this road; they must  
 have cut down more trees  
 by now and have made the  
 forest bare. Although in  
 many places there is deep  
 morass, yet it is a lovely spot.

1) A fabulous garden much praised by Arabic and Persian poets.

جنگلی طبیعتاً روی درختهای  
 نارون وغیره کشیده شده  
 است از همه جا جنوباً و آب  
 شاره‌ای بسیار صاف از بالای  
 گوه می‌ریزند همه آنها سفید  
 زرد ریخته منصب دریای خزر  
 میشود

از جایی که کوخستان تمام  
 میشد که اسم آن نقطه امل  
 زاده هاشم است خیابان  
 دولتی خیلی خوب است اما  
 بعضی جاهای تعمیر لازم دارد  
 اهل آن ولایت اکثر محنت

*jangalī* tabfatan ru-yi di-  
 rakhtā-yi nārūn va gheirā.  
 kashida shuda ast. az hama  
 jā jubhā va abshārā-yi bis-  
 yar sāf az balā-yi kuh mi-  
 rizand. hama-yi ābha bi Sa-  
 fidrūd rikhta munsabb-i Da-  
 ryā-yi Khazir mishavad.

Az jā-yī ki kuhistan tamām  
 mishavad, ki iam-i ān nuqta  
*Imāmzāda Hashim* ast, khū-  
 bān-i doulātī-yi kheir khub-  
 st, amma baẓī jahā ta'mir  
 lazim darad. ahl-i un vilāyat  
 aksar takht-i ravān nishasta

Wild vines have sprung up  
 and covered the *elms* and  
 other trees. Everywhere there  
 are brooks, and very clear  
 water-falls, which flow from  
 the summit of the hills. All  
 these waters flow into the  
*Safidrūd* and then into the  
*Caspian Sea*.

Just where the mountains end,  
 the spot being named »*Imam*  
*zada Hashim*, there is a very  
 good state-road, but in some  
 places it wants repairing. The  
 inhabitants of this province  
 mostly travel in a litter<sup>1)</sup>.

1) The »*takht-i ravān*» (travelling-throne), is generally carried between two mules.

I do not at all like this mode of travelling. The shaking of the litter causes me much discomfort.

The climate (water and air) of *Gilan*, like the Indian climate, is warm, damp and oppressive, and is the cause of many severe illnesses. Several friends of mine became ill at *Resht* and had fever.

*European*. Is the town of *Resht* itself situated on the shores of the *Caspian Sea*?

*Persian*. No, from *Resht* to *Pira Bazaar* it is more than one farsakh. From there you go by boat to *Anzeli*.

safar mikonand. banda har giz az in jur musafirat khusham na-mirayad. takan-i takhti-i ravān bi man kheili sadama mizanad.

Ab u hava-yi *Gilan* misl-i Hind garm u tar u khafa ast, va muris-i amraz-i sakt ast. ehand nafar az dusthā-yi man dar *Resht* nākhush shuda tap karda and.

*Farangi*. Magar khud-i shahr-i *Resht* lab-i *Daryā-yi Tābaristan* vāq' ast?

*Iranī*. Kheir, az *Resht* tā *Pira Bazar* yak farsakh bushtar rah ast. az unja savar-i karaji shuda miravid tā *Anzeli*.

ردان نشسته سفر میکنند بنده  
هرگز از این جور مسافرت  
خوش نمیباید تکان تخت  
ردان بمن خیلی صدمه مینهد  
آب وهوائی کیلان مثل هند گرم  
و تر و خفه است و مورت امراض  
ساکت است چند نفر از  
دوستان من در رشت ناخوش  
شده تب کرده اند

فونکی مگر خرد شهر رشت  
لب دریای طبرستان واقع  
است

ایرانی خیر از رشت تا پیرا بازار  
یک فوسخ بیشتر راه است از آنجا  
سوار گرجی شده میروند تا انزلی



شهر انزلی سر زمین جزیره در دهانه  
مرداب افتاده است که یک  
طرف دریای بزرگ و طرف  
دیگرش دریای کوچک است  
گشتی های جبار مثل روسیه  
نزدیک انزلی لنکر میاندازند  
و به استرا که سوجد ایران و  
روس است رفته از آنجا به  
لنکران و به بلدکویه میروند

از بلادکویه میتوانید سوار  
کالسکه جبار شده به تفلیس  
و بیاطرو بروید از باطرو تا  
اودیسه یا اسلامبول گشتی  
جبار کار میکند و از اودیسه  
و اسلامبول راه افس است تا  
ولایت شما

Shahr-i Anzālī sar-i nīm jazirā-  
yī, dar dahana-yi Mardāb  
aftāda ast, ki yak taraf  
daryā-yi buzurg va taraf-i  
digar-ash daryā-yi kuchik  
ast. Kashtiha-yi bukhār mal-  
i Rūsia nazdik-i Anzālī lan-  
gar mi-andāzand va bi Astarā,  
ki sarhadd-i Irān va Rūs ast  
rafta az unja bi Lankurān  
va bi Bādkūba mīravād.

Az Bādkūba mitavānid savār-i  
kalaska-yi bukhār shuda bi  
Tiflis va bi Bātūm biravīd.  
Az Bātūm tā Udīsa yā Is-  
lāmbul kashti-yi bukhār kar  
mīkunad va az Udīsa va Is-  
lāmbul rāh-i āhan ast tā vi-  
layat-i shumā.

The town of *Anzali* is situa-  
ted on a peninsula at the  
mouth of the *Lagoon*. On one  
side is the open sea, on the  
other the lagoon.

Steamers belonging to *Russia*  
anchor in *Anzali*, then go to  
*Astara*, which is the Russo-  
Persian frontier. From there  
they go to *Lankuran* and to  
*Baku*.

From *Baku* you can take the  
train and go to *Tiflis* and to  
*Batum*. Ships sail from *Batum*  
to *Odessa* or to *Constanti-  
nople*. From *Odessa* or *Con-  
stantinople*, there are trains  
to your country.

From *Tiflis* you can also go by carriage to *Vladikavkas*, and from there to any place in *Europe*.

There is yet another way from *Baku*. With the same ship, with which you sailed from *Anzali*, you can reach the town of *Astrakhan*, at the mouth of the *Volga*. Another ship brings you to *Tsaritsin*, which is a railway-station. The *Russian* railway takes you via *Moscow* and *St. Petersburg* to any place in *Europe*.

Az *Tiflis* ham savār-i kulāskā-yi aspi tā *Vlādī qofqāz* mī-tavanid biravid va az unja bi hama ja ta *Farangistān*.

Rāh-i digar ham az *Bādkāba* hast. savār-i hamun kashti, ki az *Anzali* amadid bi shahr-i *Haji Tarkhan*, dahana-yi rūdkhāna-yi *Volgā* mīrasid. kashti-yi digar shumā-ra bi *Tsaritsin* ki iqtisun-i rāh-i āhan ast, mīrasanad. rāh-i āhan māl-i *Rusia* az rāh-i *Muskū* va *Pitr* ta hama jā-yi *Farangistān* mīravad.

از تفلیس هم سوار کالسکه اسبی تا ولادی قفقاز می‌توانید بروید و از آنجا بهمه جا تا فرنگستان

راه دیگری هم از بادکوبه هست سوار همان کشتی که از انزلی آمدید بشهر حاجی ترخان دهانه رودخانه‌یولکا می‌رسید کشتی دیگر شما را به تساریتسین که استاسین راه آهن است می‌رساند راه آهن مال روسیه از راه مسکو و پتر تا همه جای فرنگستان می‌رود .

روزی کسی ده تا کوسفند با  
یک کاغد بتوسط نوکر برای  
دوست خویش تعارف فرستاد  
آن نوکر یکی از آن کوسفندها را  
در بین راه دزدید و نه  
تای آن را با کاغد پیش  
دوست آقایش آورد وقتی که  
آن پاکت را باز کرده خواند  
دید که ده کوسفند نوشته  
شده است کوسفندها را که  
شمار دید نه تا است از حامل  
کوسفند پرسید اینها نه کوسفند  
است حامل جواب داد چه

Ruzi kasī dah tā gusfand ba  
yak kaghaz bi tavassut-i  
noukar barnayi dust-i khud-  
ash ta'aruf faristād. An nou-  
kar yakī az an gūsfandhāra  
dar bein-i rah duzdīd va nuh  
tā-yi un-rā ba kaghaz pish-i  
dust-i āgha-y-ash āvurd.  
Vakhtī-ki ān pakat-rā vāz  
karda khund, دید ki dah gus-  
fand navishta shuda ast. Gus-  
fandhāra ki shumurd, دید  
nuh tā-st. Az hamil-i gusfand  
pursid: «nuh nuh gusfand  
ast?» hamil javāb داد: «chi  
'arz kunam? nuh tā bashad'.  
Guft: «dar kaghaz dah tā

Once somebody sent ten sheep  
with a note by a servant as  
a present to his friend. This  
servant stole one of those  
sheep on the way and brought  
nine of them with the note  
to his master's friend. When  
that (friend) opened the en-  
velope and read it, he saw  
that *ten* sheep had been writ-  
ten. When he counted the  
sheep he saw there were *nine*.  
He asked the man who brought  
the sheep: "Are these (only)  
*nine* sheep?" The bearer  
answered: "What can I say?  
there may be (only) *nine*".



(The other) said: "In the letter is written *ten* sheep". Again the bearer answered. "What can I say? There may be *ten*". That man thought to himself: "This servant is perhaps an idiot (lit: ass-man) and does not distinguish between *nine* and *ten*. Therefore, in order to make the servant well understand that *nine* is different from *ten*, he called ten of his people and said to that man: "Count these". The servant counted them. He then asked: "How many are they"? He answered; "ten". He said: "Very well! now let every one of these singly go and lay hold of one sheep, so that

navishta shuda ast". Bâz hâ, mil javâb dad: "chi 'arz kunam? dah ta bashad". Un shakhs pish-i khud kheyal kard, ki in noukar shâyad âdam-i khari-st mian-i nuh ta va dah ta farq na-midâhad. Pas, barâyi inki khub bi noukar halî kunad, ki nuh ta gheir az dah ta-st, dah nafar az âdamhâ-yi khudash-râ sadâ karda bi un mardaka guft: "inhara biâhumâr"! noukar shumurd. Pursid chund nafar hastand"? guft: "dah ta" guft: "bisyar khub! halâ inha har kudâm yak yak biravand, yak gusfand bigrand, bi-bîni chund ta az gusfandha kam ast". pas

عرض کنم نعتا باشد گفت در کاغذ ده تا نوشته شده است باز حامل جواب داد چه عرض کنم ده تا باشد آن شاخص پیش خود خیال کرد که این نوکر شاید آدم خری است میان نه و ده تا فرق میدهد پس برای اینکه خوب نوکر حال کند که نه تا غیر از ده است ده نفر از آدمهای خروشا صدا بده بان مود که گفت اینها را بشمار نوکر شمرد پرسید چند نفر هستند گفت ده تا گفت بسیار خوب حالا اینها هر کدام یک یک بروند یک کوسفند بگیرند ببینی چند تا از کوسفندها کم است

you may see how many sheep are missing". So these ten men went and each one caught hold of a sheep, (only) the tenth had no sheep. That man said to the servant: "Look here, there are ten men, as you have counted them yourself. If there were ten sheep, each one of the men ought to have one sheep. Now, according to this there are *nine* sheep". The servant again said: "What can I say? Let them be *nine*". (The other) said: "Then why has the tenth man remained without a sheep?" He answered: "Each of those who caught a sheep was quick, the tenth

an dah nafar yak yak rafta yak gūsfand giriftand. dahumī gūsfand na-dasht. Un shakhs bi noukar guft: «Bibin adamha dah ta hastand, hamintour ki khudat shumur-di. Agar gūsfandha dah ta bashad, bayad har kudām yak gūsfand dashtā bashand; pas az in qarār gūsfandha nuh ta-st". Noukar bāz guft: «chi 'arz kunam? nuh ta bashad". guft pas chira adam-i dahumī bi gūsfand mund? guft: «unha ki har kudām gūsfand giriftand, zarang budand. un dahumī tambal

پس آن ده نفر يك يك رفته يك كوسفند گرفتند دهی كوسفند نداشت آن شخص بنوكر گفت ببین آدم‌ها ده تا هستند همین طور كه خدیت شمردی اكثر كوسفندها ده تا باشد باید هر کدام يك كوسفند داشته باشند پس از این قرار كوسفندها نه تا است نوكر باز گفت چه عرض كنم نه تا باشد گفت پس چرا كنم دهی بی كوسفند ماند گفت آنها كه هر کدام كوسفند گرفتند زرنگ بودند آن دهی

man<sup>\*</sup> was slow; if he had not been slow, he too would have caught hold of a sheep. This is not the slave's (my) fault, it is the fault of his own laziness.

*Anecdote No. 2.*

A Turk, having mounted his own camel, went to town and there bought some wheat. As the wheat was not enough to make up one load, he put all the wheat in one saddle-bag, and in the other he put stones of the same weight as the wheat.

Having placed both loads on the camel's back, he took the

bud; agar tambal na-bud, u ham yak gusfand gtr-ash mīmad. In taqsr-i banda nīst, taqsr-i tambal-yi khudāh ast.

*Hikāyat-i duyūm.*

Turki shutur-i khudashrā sa-vār shuda bi shahrī raft va dar unja qadrī gandum kharrīd. Chun ān gandum bi qadr-i yak bar na-bud, gandumhārā dar yak linga rīkht va dar linga-yi digar, hamvazn-i gandum, sang guzašt va har du linga-rā bar-i shutur karda mahār shutur rā girifta piāda az shāhr birūn

تنبیل بود اگر تنبیل نبود او هم پاک کیستند کیوش می آمد این تقصیر بنده نیست تقصیر تنبیلی خودش است

حکایت ۲

ترکی شتر خودش را سوار شده بشهری رفت و در آنجا قدری گندم خرید چون آن گندم بقدر یک بار نبود گندم هزار در یک لنگه ریخت و در لنگه دیگر هموزن گندم سنگ گذاشت و هر دو لنگه را بار شتر کرده مهار شتر را گرفته پیاده از شهر بیرون آمد



قدری راه که طتی کرد یک  
نفر پیاده دیگر باو رسید از  
او پرسید که بار شترت چه  
چیز است ترک جواب داد که  
یک لنکه بار شتر کندم است  
و لنکه دیگر سنک آن شخص  
پیاده به آن شتردار گفت  
شترت را بخوان یک کاری با  
این بار شتر بکنم که هم بار  
شترت سبک بشود و هم خودت  
سوار بشوی و پیاده راه نروی  
شترتان ترک شتر را بخوانید  
آن پیاده تمام آن سنک ها

amad. Qadrî reh ki fêi kard,  
yak nafar piâda-yi digar bi  
u rasîd.

Az u pûrsîd, ki: «bar-i shu-  
tur-at ehi ehiz ast?»

Turk javâb dad ki «yak linga-  
yi bar-i shutur gandum ast  
va linga-yi digar sang».

An shakhs-i piâda bi un shu-  
turdar guft: «Shutur-râ bi-  
khâban! yak kartî bâ in bar-i  
shutur bikunam, ki ham bar-  
i shutur-at sabuk bishavad,  
va ham khud-at savâr bishavî  
va piâda reh na-ravî». Shu-  
turân-i Turk shutur-râ kha-  
banîd. An piâda tamâm-i

camel's rope and walked out  
of the town.

Having gone a little way, he  
met a man on foot.

This man asked him: "What  
is your camel's load?"

The Turk answered "On one  
side is wheat and on the other  
side are stones".

The man on foot said to the  
owner of the camel: "Make  
your camel lie down! Let me  
arrange this load in such a  
way, that not only your ca-  
mels' burden should become  
light, but that at the same  
time you should be able to  
ride and not go on foot". The  
turkish camel-driver made  
the camel lie down. The tra-

را بیرون ریخت نصف آن  
 کندم را در لنگه دیگر ریخت  
 و ثانیاً بار شتر کوبه بشتیان  
 گفت حالا خودت هم سوار شو  
 شتران باخوشحالی سوار شد و  
 از عوش و عقل آن پیاده  
 متحیر بود بعد از اینکه  
 قدری راه رفت از پیاده  
 پرسید شما با این عوش و  
 کمال چقدر شتر دارید جواب  
 داد هیچ شتران خیال کرد  
 که شاید کوفتند زیاد دارد  
 پرسید چه قدر کوفتند داری  
 باز جواب داد هیچ پس  
 پرسید چه قدر پهل و دولت

an sang-hā-rā birūn rīkht,  
 nisf-i an gandum-rā dar līngā-  
 yi digar rīkht va sānīan bār-i  
 shutur karda bi shuturbān  
 guft: «Hālā khudāt ham sa-  
 vār shou". Shuturbān bā  
 khushhalī savār shud va az  
 hūsh u 'aql-i ān piāda mu-  
 tabe'yyir būd. Ba'd az īnki  
 qadrī rāh raft, az piāda pur-  
 sid: «Shumā bā īn hūsh u  
 kamāl chi qadr-shutur dārid"?  
 javāb dad: «hich". Shuturbān  
 kheyal kard ki shāyad gus-  
 fand-i zīd dārad; pūrsid:  
 «chi qadr gusfand dārī"? baz  
 javāb dad: «hich". Pas pur-  
 sid: «Chi qadr pul u دولت

veller threw out all the sto-  
 nes, and put half of the  
 wheat into the other saddle-  
 bag. Secondly having put up  
 the loads, he said to the ca-  
 mel-driver: "Now you can  
 also ride".

The camel-driver joyfully moun-  
 ted and was astounded at the  
 cleverness and intelligence of  
 the traveller. After having  
 gone a short way, he asked  
 him: "You who are so clever  
 and wise, how many camels  
 have you"?

He answered: "None". The ca-  
 mel-driver thought that he  
 must have many sheep, and  
 asked: "How many sheep have  
 you?" Again he answered:

داری جواب داد هیچ ندارم  
و مرد فقیری هستم شتریان  
بشیدن این حرف زد از  
شتر پیاده شده شتر را  
خواستارید و کدم را در یک  
لنگ ریخت باز لنگ دیگر را  
از سنگ پر کرده خودش پیاده  
با شتر میرفت پیاده گفت چرا  
اینطور کردی جواب داد که  
علم و دانایی مشغول است  
و سبب بد بختی است اگر  
مشغول نبود تو باید با این  
هوش خیلی شتر و رمه داشته  
باشی و بار شتر را بصورت اول

dar?" Javāb dad: "Hāh na-  
duram va mard-i faqrī has-  
tam". Shuturbān bi shanidan-  
i īn harf zud az shutur piāda  
shuda shutur-rā khabānid va  
gandum-rā dar yak linga  
rikt; bāz linga-yi digar-rā  
az sang pur karda, khudash  
piāda bi shutur miraft. Piāda  
guft: "chirā intour kard?"  
Javāb dad ki: "īm u dīnar  
mash'um ast" va sabab-i bad-  
bakhti-st. Agar mash'um na-  
bud, tu bayad bi īn hush  
kheili shutur va rama dashta  
bāshī, va bār-i shutur-am ra

"None". Then the other as-  
ked. "How much money and  
wealth do you possess"? The  
wanderer answered "I have  
nothing, I am a poor man".  
The camel-driver, having heard  
these words, quickly got off  
the camel, and made him lie  
down. He then put back all  
the wheat into one saddle-  
bag, filled the other bag  
with stones and went on  
walking by his camel's side.  
The other traveller said: "Why  
did you do this"? He answer-  
ed: Science and wisdom  
are of bad omen and bring  
ill-luck. If they did not  
cause ill-luck, you would,  
with your cleverness, possess



کردم ترسیم که میا از  
نکبت علم تو یک بد بختی  
و بلائی من و شتر من پسند

bi surat-i avval kardam, tar-  
sīdam ki mabada az nikbat-i  
‘ilm-i tu yak badbakhtī va  
balāi bi man va shutur-i man  
birasad.

many camels and flocks. So  
I have replaced my camel-  
load as it was, for I fear  
that through the misfortune  
of your cleverness an adver-  
sity or calamity will befall  
me and my camel.

### حکایت ۳

یک شیرازی باصفهان آمده  
شنیده بود که در آنجا جیب  
بر بسیار هستند قدری چینی  
شکسته بصورت پیرا درست  
کرده در جیب خویش ریخته  
و هر روز در بازار اصفهان راه  
میرفت منتظر بود که یک  
جیب بر جیب او را ببرد  
تا کیل بخورد لیکن جیب

### Hikāyat 3.

Yak Shirāzi bi Isfahan amada  
shanīda bud ki dar unja jīb-  
burr bisyar hastand. Qadrī  
chini-yi shikasta bi surat-i  
pul durust karda dar jīb-i  
khudash rīkht va har rūz  
dar bazar-i Isfahan rāh mi-  
raft; muntazir bud, ki yak  
jīburr jīb-i urā biburrad, ta  
kil bikhurad. Līkan jīb-i urā

A man from Shirāz had come  
to Isfahān and had heard that  
there were many pickpockets  
there. He made some broken  
china into something resem-  
bling money, put it into his  
pocket and walked about every  
day in the bazaars of Isfa-  
hān; waiting for a pickpocket  
to pick his pocket and be de-  
ceived.

### Anecdote No. 3.

لورا هیچ نپیدند روی در  
جائی با چند نفر اصفهانی  
نشسته بود گفت من شنیده  
بودم که در اصفهان جیب‌بر  
فراوان است و حالا مدتی است  
که پهل زیاد در جیب دارم و  
چه جا هم کدش کرده ام هنوز  
نتوانسته اند جیب مرا ببندند  
یکی از آن اصفهانیها گفت  
ای بیچاره ده دفعه آنچه  
در جیب تو بود در آوردم  
دیدم که چه چیزی شکسته  
است باز توبیش گذاشتم و  
تو نفهمیدی

hich na-burridand. • Ruz dar  
jay ba chand nafar Isfahani  
nishasta bud. Guft: «Man  
shamida budam, ki dar Isfa-  
han jibburr faravun ast va  
hala muddati-st ki pul-i ziad  
dar jib daram va hama ja  
ham gardish karda am; ha-  
nuz na tavānista and, jib-i  
marā biburrand. Yaki az an  
Isfahaniha guft: «ei bichara!  
dah dafa unchi dar jib-i tu  
bud dar avardam; drdam ki  
hama chini-yi shikaasta ast,  
baz tu-yash guzashtam va tu  
na-fahmid.

But his pocket was not picked.  
One day he was sitting with  
some people of Isfahan and  
said: «I have heard that there  
are a great many pickpockets  
at Isfahan and now for some  
time past I have had much  
money in my pocket and have  
also walked about everywhere;  
as yet they have not been able  
to pick my pocket. One of  
those Isfahanis said: «My  
good fellow! ten times have  
I taken out what you had  
in your pocket; I saw it was  
only broken china and put  
it in again and you did not  
notice it».

## Extracts from Nasir ed-Din Shah's Diaries.

بیان راه آهن

کالسکه های راه آهن از کالسکه  
های مخصوص امپراطور بود  
بسیار خوب و وسیع و مزین  
و اتاقهای متعدد از سفرخانه  
و خوابگاه و اتاق پذیرائی  
مزین با چرخ و میز و صندلی  
و تخت و نیم تخت کالسکه ها  
به بل وصل بود بطوری که  
به جمیع کالسکه ها میشد  
رفت و آمد اختصاصی که در  
کشتی قسطنطنیه با ما بودند  
در کالسکه ما نشسته و  
شاهزادگان و سایرین با یکدسته

*Boz'n-i rah-i āhan.*

Kalaskahā-yi rah-i āhan az  
kalaska-hā-yi makhsūs-i Im-  
paratūr bud, bisyar khub va  
vasī' va muzeiyan; va utāq-hā-  
yi muta'addad az sufra-khāna  
va khābghāh va utāq-i pazirāi  
hama muzeiyan bi chiragh va  
miz va sandalī va takht va  
nim-takht. Kalaskahā hama  
bi ham vasl bud, tourī-ki bi  
jamī'i kalaskahā mishud raft  
u amad. Ashkhasī-ki dar  
kashī-i "Qustantin" ba mā  
budand, dar kalaska-yi mā  
nishasta, va shahzadagan va

*Description of a train.*

The railway carriages were a  
special train of saloons for  
the use of the Emperor, and  
very handsome, spacious, and  
beautifully fitted up. They  
contained many different  
apartments, dining-saloons,  
sleeping-carriages, reception-  
saloons, all furnished with  
lamps, tables, chairs, sofas, and  
couches. They all communi-  
cated with one another, so  
that one could pass from end  
to end of the train. Those  
of our suite who accompanied



us on board the "Constantine" were placed in the same saloon with ourselves; our princes and the rest following in a separate train. This is the first time we travel on a railway, and very nice and comfortable it is; it goes five leagues in an hour.

*The river Neva.*

The river *Neva* flows from the north of St Petersburg in a south easterly direction; and is a very large river. Large steamers navigate it. Every day many pieces of ice like mountains are brought down by it from the north,

sarín ba yak dasta-yi kálas-ka-yi digar aš 'aqab máma-dand. Avval martaba-št ki bi kálaska-i bukhār mīnāštim. Bisār khub va rahat ast. Ša'atī panj farsang rah mītravad.

*Rudkhāna-yi Navā.*

Rudkhāna-yi *Navā* az samt-i shamāl-i *Pitr* bi tarāf-i mī-bein-i junūb va mashriq jārī va khoilt rudkhāna-yi 'azīmī-št. Kāshī-yi bukhār-i buzurg dar un kar mīkunand. Har rūz parehūha-yi yakh-i zād, mānand-i kuh az shamāl mīā-

کالسکه دیگر از عقب میآمدند  
اول مرتبه است که کالسکه  
بخار می نشینیم بسیار خوب  
و راحت است ساعتی پنج  
فارسه راه میرود

*روډ خانده نړوا*

روډ خانده نړوا از سمت شمال  
پطر بطرف ملین جنوب و  
مشرق جاری و خیملی روډ  
خانه عظیمی است کشتی  
بخار بزرگ در آن کار میکند  
هر روز پارچههای یخ زیاد  
مانند کوه از شمال میآید که

which are extremely pure and beautiful, like the ice on the mountain Tchal in the Elburz. It is said that the water of the Neva is not wholesome, and the Emperor cautioned us against drinking it. On one side of the stream is the palace in which we have our quarters, and on the other side is the old fort built in the time of Peter the Great, within which there is a church with a high tower and spire of gold. The tombs of the sovereigns of Russia are in that church. The mint of the Government is also within the fort. — The streets of St. Petersburg are lighted with gas.

rad, ki biyār sūf u khūb  
misl-i yakh-i Tūchāl-i Alburz  
ast. Miguyand ab-i Navā sā-  
lim nist. Imparātūr ham murā-  
az khurdan-i un man' m'kard.  
Yak taraf-i rūdkhāna 'imā-  
rat-i ki manzil-i māst, va  
taraf-i muqābil qal'a-i kuhna-  
st ki dar ayyām-i *Patar Ka-*  
*bir* sākhta and. Kalisāyi dar  
vasat-i qal'a ast; manāra va  
mil-i bulandī az tilā dārad,  
va maqbara-yi salatin-i *Ras*  
dar un jū-st. Zarrāb-khāna yi  
doulatr ham dar qal'a ast. —  
Kuchah-i yi *Patarburgh* bū  
gūz roushan mishavad.

بسیار صاف و خوب مثل یخ  
توچال البرز است میکنند  
آب نرو سالم نیست امپراطور  
از خوردن آن منع  
میکرد یکنوف رود خانه عاری  
است که منزل ما است و طرف  
مقابل قلعه کهنه است که در  
ایام پتر کبیر ساخته اند  
کلیسائی در وسط قلعه است  
مناره و میل بلندی از طلا دارد  
مقبره سلاطین روس در آنجا است  
ضرابخانه دولتی هم در قلعه  
است کوچهای پتر بورگ با  
کاز روشن میشود

*The Russian and German  
frontier.*

In these regions everything became changed, — the men, the country, the carriages, the food, etc. The populousness and cultivation in the land of the Prussian are greater than in Russia. Whenever I looked out there were villages, houses, men, horses, oxen, mares, sheep, meadows, sown-fields, water, and flowers of all colours. We crossed many rivers. Human improvements of charming aspect came in sight, near and afar. And so we came to a station. The train stopped; the Grand-

*Sarhadd-i Rus u Almān.*

Dar in sarhadd vaz-i hama chiz az adam va zamīn va khalasa va khurāq va gheirataghyr kard: Abadi-yi khak-i Prūs az Rūsia bishtar ast. Har chi nigah mikardim di, khana, adam, asp, madan, gav, gūsfand, chaman, zar'at, ab, gulha-yi alvan bud. Az rudkhana-yi zinādi guzashtim. Abadtha-yi bisyar pakiza az dur u nazdik peida bud ta eastim bi yak istāsyān, inatdim. Sadr a'zam bi kulaska-yi mā

*سرحد روس و آلمان*

در این سرحد وضع همه چیز از آدم و زمین و کالسه و خوراکی و غیره تغییر کرد آبادی خاک پروس از روسیه بیشتر است هرچه نگاه میکردیم ده خانه آدم است مادیان گاو کوسفند چمن زراعت آب کلهای الوان بود از رودخانه زبانی کشتیم آبادیهای بسیار پاکیزه از دور و نزدیک پیدا بود تا رسیدیم بیک استاسیون ایستادیم صدر اعظم بکالسه آمد ما آمد تلوگرافچی پروس



Vâzir came to our carriage. The Prussian Telegraph-Officeer handed in a number of telegrams from Tehrân, and these were perused. Thanks be to God, they the conveyed good tidings. Again we started.

As the Prussian train travelled very fast, within two hours and a half of our leaving the Russian frontier we arrived at *Königsberg*, a city of Prussia, and very near to the *Baltic Sea*. A large river passes through this city, which is named the *Pre-gel*. Merchant-steamers come up from the sea to the interior of the city, and return

amad; talagrâf-foht-yi Prûs talagrâf-i ziâdi az Tahrân dad. Khunda shud; alhamdu lillah akhbar-i khub dasht. Bax bi rah uftâdim.

Chun kalaska-yi bukar bisyar tund miraft, az sarhadd-i Rus du sa'at u nim kashid, ta rastim bi shahr-i *Kunigsburg*, ki yakt az shahrha-yi Prûs, va bi *Daryâ-yi Baltik* bisyar nazdik ast. Rudkhana-yi 'azim az vasat-i in shahr miguzarad, ki ismash *Prâjal* ast. Kashn-yi bukar-i tija-rati az daryâ ta vasat-i shahr minayad va miravad. Shahr i

تلفراف زبانی از طهران داد  
خوانده شد الحمد لله اخبار  
خوب داشت باز براه افتادیم

چون کالسکه بخار بسیار تند  
میرفت از سر حق روس دو  
ساعت و نیم کشید تا رسیدیم  
بشهر کنیگس برگ که یکی از  
شهرهای پروس ودریای بالتیک  
بسیار نزدیک است رود خانه  
عظیمی از وسط این شهر  
میگذرد که اسمش پرزل است  
کشتی بخار تجارتی از دریا تا  
وسط شهر میآید و میبرد شهر

kuchiki-at amma' qashang.  
Jam'iat-ash navad u panj  
hazar nafar ast.

in like manner. It is a small  
city, but pretty; its popula-  
tion is 95,000 souls.

Yak nou'-i zarf'ati ki iam-ash  
"roop" ast, dar sahrāha-yi  
khak-i Prus imruz dāda shud,  
ki gul-i zard-i bisyar khush-  
rangi dasht. Barāyi roughan-  
ash mikarand, ki bi jihat-i  
charb kardan-i glat-i maahin-  
i rah-i rhan va gheira kheili  
bi kar miravad. Bisyar kashta  
budand, va safa-yi zindī bi  
sahrāha dāda bud. Tab'atan  
tamām-i sahrā chaman ast  
va jangalāha-yi sarv u kaj,  
amma dar khak-i Prus bis-  
yar kamtar az khak-i Rus ast.

We have to-day seen in the  
Prussian territory the culti-  
vation of rape-seed, which  
has a yellow flower of a very  
charming tint. It is sown for  
its oil (colza oil), which is  
much used for the lubrication  
of locomotives, and the like.  
It was very extensively cul-  
tivated, and it gave a pecu-  
liar charm to the landscape.  
Naturally, the country is all  
meadowland interspersed with  
forests of fir and yews, though  
these latter are far less common  
than in Russia.

Khulasa varid-i gar shrydm.

In fine, we reached the station,

کلوچکی است اما فشنک  
جمعیتش نرود و پنج هزار نفر  
است

in like manner. It is a small  
city, but pretty; its popula-  
tion is 95,000 souls.

یکنوع زراعتی که اسبش رلب  
است در صحرای خاک پروس  
امروز دیده شد که گل زرد  
بسیار خوش رنگی داشت برای  
روغنش میکارند که جهت  
چرب کردن آلات ماشین راه  
آهن و غیره خیلی بکار میروند  
بسیار کاشته بودند و صفای  
زیادی بصحرایا داده بود طبیعتاً  
تمام صحرای چمن است و  
جنگلهای سرسبز و کاج اما در  
خاک پروس بسیار کمتر از خاک  
روس است

We have to-day seen in the  
Prussian territory the culti-  
vation of rape-seed, which  
has a yellow flower of a very  
charming tint. It is sown for  
its oil (colza oil), which is  
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meadowland interspersed with  
forests of fir and yews, though  
these latter are far less common  
than in Russia.

خلاصه وارد کار شدیم صاحب

In fine, we reached the station,

منصب و سرباز زیادی بودند  
 همه جوانهای بسیار خوب  
 کلاه خود بر سر لباسهای خوب  
 در تن خیلی قشون خوبی  
 بودند مملکت پروس همه  
 قشون است موزیکدانچیان  
 اینجا مثل افراج طهران همه  
 بلابان و فی دارند اما در روس  
 این قسم فی نبود

مرد و زن الی غیر النهاية همه  
 جا در دو طرف راه صف  
 کشیده بودند من سوار  
 کالسکه رو بازی شده راندم  
 اطفال زیادی دور کالسکه  
 میدویدند یک فنکمه

Sahibmansab va sarbaz-i-azadi  
 budand. Hama javānahā-yibis-  
 yar khub, kulah-i khud bar  
 sar, libasā-yi khub dar tan,  
 kheili qushun-i khubi bu-  
 dand. — Mamlakat-i Prus  
 hama qushun ast. — Muzikan-  
 chian-i Inja, misi-i afraj-i  
 Tahran, hama balaban va nei  
 dārand, amma dar Rus in  
 qism-i nei na bud.

Mard u zan ilā ghoir annihā-  
 yat hama ja dar du taraf-i  
 rah saff kashida budand. Man  
 savar i kalaska-yi rubazi  
 shuda randam. Aftal-i zadi  
 dour-i kalaska mīdavidand;  
 yak hangama-yi gharbi bud.  
 Kucha-yi tulani toī shud.

where there was a large body  
 of troops and officers, all  
 very handsome young men,  
 with helmets on their heads,  
 and beautiful clothing on their  
 bodies. They were a very  
 pretty soldiery. The Prussian  
 Kingdom is all soldiery. The  
 bands here, like those in Toh-  
 ran, have all drums and fifes,  
 whereas in Russia they have  
 not this kind of fife.

Infinite numbers of men and  
 women lined both sides of  
 the streets everywhere. I  
 mounted an open carriage and  
 drove off. Crowds of children  
 ran by its side. It was a cu-  
 rious hubbub. We passed  
 down a long street. The hou-



غریبیبی یون کورچه  
طوفانی طی شد خانها هم سه  
چهار طبقه و کوچک و تنگست  
بهارت دولتی قدیم که پانصد  
سال است بنا شده رسیده در  
عبارت پیاده شده از پله  
زیادی بالا رفتیم عبارت کهنه  
است همگی همراهم هم از  
شاهزادگان و عمله خلوت و غیره  
آمدند

چون اهل این شهر حرکت ایرانی  
ندیده بودند از ملاقات ما  
خیلی متعجب بودند

اسم حاکم شهر و یوکلر است  
کالسکه های این شهر  
واسپهای کالسکه ها بزیادی  
و خوبی کالسکه های روس  
و اسپهای آنجا نیست

Khanah hama sih, shahr  
tabaqa va kuchik u tang ast.  
Bi 'Imarat-i doulati-yi qadim,  
ki punsad sal ast bina shuda,  
rastda, dar 'imarat piada  
shuda, az palla-yi zind bala  
raftim. 'Imarat-i kuhna ast.  
Hamagt-yi hamrahan ham az  
shahzadagan va 'amala-yi  
khalvat va gheira amadand.

Chun ahl-i in shahr har giz  
frani na dida budand, az mu-  
laqat-i ma kheili muta' ajjib  
budand.

Isim-i hakim-i shahr *vivaklar*  
ast. — Kalasakha-yi in shahr  
va aspha-yi kalasakha bi  
ziadi va khubi-yi kalasakha-  
yi Rus va aspha-yi unja nist.

ses are all of three or four  
stories, small, and narrow.  
We arrived at an ancient pa-  
lace, built five hundred years  
ago, dismounted at its gate,  
and went up many stairs. It  
is an old structure. The whole  
of our suite, princes, house-  
hold-officials, etc., all came  
there.

As the people of this city had  
never seen a Persian, they  
were much surprised at the  
sight of us.

The name of the Governor of  
the city is Vivekler. The car-  
riages of this place, and the  
horses in the carriages, are  
not so numerous nor so beau-  
tiful as those in Russia.

Black-tailed tumbler pigeons, and others, swifts, storks, and magpies, appeared very numerous in this country; windmills are in great plenty. In the night several military-  
outside bands stood in front the palace and played a long time, i. e., they beat the night-roll on the drums. The harmony of the fifes of these bands, and the tenue of the men, were excellent. A great military drum, too, was fastened to a large dog, with a truck beneath it, which the dog drew.

Kabutar-i baxtkun-i dumstah  
va gheira, ababl-i sinh,  
laqlaq va kalagh-i ablaq dar  
in vilayat zind dida shud.  
Asya-yi badr ham bisyr ast.  
Khulasa shabra ehand dasta  
muzirkanohi, zir-i imarat  
istada, bisyar zadand, ya'ni  
tabl-i shabra muzadand.  
Ahang-i shoipurha-yi muzi-  
kan va vaz-i unha kheili  
khub bud. Tabl-i buzurg-i  
sarbazaru ham bi yak sag-i  
buzurg basta budand. Zir i  
tabl 'arrada bud, ki sag mi-  
kashid.

کبوتر بازی کن دم سیاه و غیره  
ابابیل سیاه لقلق و کلاغ ابلق  
در این ولایت زیاده دیده شد  
آسیای بادی هم بسیار است  
خلاصه شمیرا چند دسته  
موزیکانچی زتر عمارت ایستاده  
بسیار زنده یعنی طبل شمیرا  
میزدند آهنگ شاپورهای  
موزیکان و وضع آنها خیلی خوب  
بود طبل بزرگ سواری را  
بیک سگ بزرگی بسته بودند  
زتر طبل عراده بود که سگ  
میکشید

*Arrival at Berlin*

We reached the outskirts of the town. Our train was taken sometimes over a bridge, sometimes up and sometimes down, and then again turned back, like a horse, whose bit is in a man's hand. This was to us a source of wonder. Many lines of railway are laid down in every direction. Carriages and engines without number were seen on the lines, and many trains passed us on the road to-day. At last we reached the station and alighted.

*Vurūd-i Berlin.*

Bi abādī-i atraf-i shahr rastidim. Kulaska-yi rāh-i āhanrū gahr rū-yi pul, gahr bala, gahr pa'in miburdand, gahr barmigardand and misl-i aspi, ki dahana-yi un dast-i ādam bāshad. Kheili jā-yi ta'ajjub bud; va rāh-i āhan bisyar dar har taraf kashida ast; vāgūn va lukumutiv zinda az hadd dar rāh dīda shud. Kulaska-yi bukhār-i zindī im-rūz bā mā talāqī kard. Khulasa varid-i gār shuda, pīnda shudim.

## ورود برلین

میانادی اطراف شهر رسیدیم  
کالسکه راه آهن را کاهی روی  
پل کالی بالا کالی پائین میبردند  
و کالی به میگرداندند مثل  
اسبی که دهنه آن دست  
آدم باشد خیلی جای تعجب  
بود و راه بسیار در هر  
طرف کشیده است و اکنون و  
لوکوموتیو زیاد از حد در راه.  
دیدم شد کالسکه بخار زیادی  
امروز با ما تلاقی کرد خلاصه  
وارد کار شده پیاده رسیدیم



اعلا حضرت امپراطور المان کیم  
و نواب ولیعهد پسر ایشان  
و نواب پرنس شارل برادر  
ایشان و فردریک شارل پسر  
برادر امپراطور که فاتح متر  
است و شاهزادگی دیگر از  
خانواده سلطنت مثل پرنس  
هوینزولرن که جوانکی است و  
جنک آلان و فرانسه در سر  
هین شاهزاده شد که فرانسویان  
راضی نبودند پادشاه اسپانیل  
شد پرنس بیسمارک وزیر مشهور  
معروف دولت آلان و مارشال

*A'lihazrat-i Imparātūr-i Al-  
mān Giyām<sup>1</sup>) va Navāb Va-  
lī'ahd, pīsar-i īshān, va Nav-  
vab Prins Shārl, birādar-i  
īshān, va Fradarik Shārl, pi-  
sar-i barādar-i Imparātūr,  
ki fatih-i Mats ast, va Shāh-  
zādahā-yi digar az khavāda-  
yi saltanat, misl-i Prins Hā-  
hansūlarn, ki javānaki-st,  
va jang-i Almān u Farānsa  
dar sar-i hamīnshahzādahud,  
ki Farānsavān rāzi na bu-  
dand padīshah-i Ispānyāl  
shavad, Prins Bismārk, va-  
zir-i mashūr-i mā'ruf-i dou-*

*His Most Exalted Majesty, the  
Emperor of Germany, Wil-  
liam, the Nawāb the Heir-  
Apparent, his son, the Naw-  
vab Prince Charles, his bro-  
ther, Frederick Charles, son  
of a brother of the Em-  
peror and captor of Metz,  
together with other prin-  
ces of the royal family,  
such as Prince Hohenzollern,  
a mere boy, and the very  
prince respecting whom the  
war between Germany and  
France occurred, as the French  
were not willing that he  
should become king of Spain;  
also Prince Bismarck, — the*

1) Guillaume. Most European names are adopted by the Persians in their French form.

لادن وزیر جنگ و صدر اعظم  
 تیریس و جنرال مورک که حالا  
 مارشال و سپهسالار و بسیار  
 معروف و مشهور است با سایر  
 جنرالها و صاحبمنصبان و قوچ  
 خاصه موزیکادچی سواره نظام  
 و غیره و جمعیت زیاد از حد  
 به سر راه آهمن بودند بیژرانی  
 بسیار خوبی کردند نسبت  
 اعلام حضرت امپراطور گرفته سوار  
 کالسکه و بازی شده از کوچه  
 وسیعی که طرفین آن همه  
 از درختهای کهن و کرسپید  
 خوشه بسته و به جا سنک

lat-i Alman, va Marghāl Rūn,  
 vazir-i jang va sadr a'zam-i  
 Prūs, va janarāl Mörk, ki  
 halā marāhal va sipahsālār va  
 bişyar ma'rūf u mashhūr ast,  
 ba sāfir-i janarālha va sahib-  
 mansabān va fuj-i khassa,  
 muzikānchī, savārā yi nizām  
 va gheira va jam'at zīda az  
 hadd hama sar-i rāh-i āhān  
 budand, pazirāt-i bişyar khub  
 kardand. Dast-i a'jūhazrat  
 Impartūrā giriftā, savār-i  
 kulaska-yi rūbazi shuda, az  
 kucha-yi vastī, ki tarafein-i  
 un hama az dirakhtha-yi  
 kuhan va gulsafrid khusha

famous Chancellor of Ger-  
 many, *Marshal Roon*, the Mi-  
 nister of War and Premier  
 of Prussia, and *General*  
*Moltke*, now Marshal and Ge-  
 neralissimo, very celebrated,  
 and much spoken of, and  
 other generals and officials,  
 with a battalion of the Guards,  
 a band, a cavalry regiment,  
 and the like, a vast con-  
 course of people moreover  
 there was at the station  
 who gave us a hearty re-  
 ception. Taking the hand of  
 His Most Exalted Majesty,  
 we mounted an open car-  
 riage; and drove along a wide  
 street, bordered on either  
 side with ancient trees and

شیرش و وسیع و اطراف حمد  
خانه بود کاشتیم

جمعیت زیادی بود حورا  
میکشیدند من هم بهمه تعارف  
میکردم  
با امپراطور بزبان فرانسه حرف  
میزدم تا کجائی رسیدیم دروازه  
مانند درختها غلام شد کوجه  
و سیعی بود طرفین عمارت  
عالی چند مرتبه یک ستونی  
دیدم شد که تازه بیاکار  
فتم فرانسه میسازند و هنوز  
تکمیل است

یک صورت فردریک اول یعنی  
فردریک بزرگ که با سفرغ

basta, va hama ja sangfaresh  
va vasi' va atraf hama khana  
bud, guzaashim.

Jam'at-i zindi bud, hura mi-  
kashidand. Man ham bi hama  
ta'aruf mikardam.

Ba Imparatur bi zabān-i Fa-  
ransa harf mizadām, ta bi  
ja-yi rasidim darvazamānand.  
Dirakhtān tamām shud; ku-  
cha-yi vasi' bud, tarafein  
'imarat-i 'ali-yi chand mar-  
taba. Yak sutuni dida shud,  
ki tiza bi yadgar-i fath-i Fa-  
ransa misazand, va hanuz  
natamām ast.

Yak surat-i Fradarik-i Aaval,  
ya'ni Fradarik-i Buzurg, ki

white cluster roses in flower,  
everywhere paved with sto-  
nes, and spacious, with hou-  
ses the whole way.

The crowds were great. They  
all shouted hurrahs while I  
saluted them.

I conversed with the Emperor  
in French, until we reached  
a place like a gateway,  
where the trees ended. It  
was a wide street, with  
sumptuous palaces on either  
side, of several stories. We  
noticed a column recently  
erected in commemoration of  
the victory over France, and  
not yet completed.

A statue of Frederick I., i. e.  
of Frederick the Great, east



in metal, lay on our road. We passed the University, a

great place of instruction where two thousand students study; we passed the Arsenal, on our left hand; while on our right was the Emperor's own palace, in which he has resided from the days when he was Heir-Preumptive until now. Next we passed the palace of the Heir-Apparent, and so reached a square with two basins of water, from which sprang lofty jets d'eau.

On our right was a royal residence, that was assigned to us. The crowd extended right up to this building.

ba mufarrigh rikhta and, sar-i rah bud.

Az Univarista guzashim. Ma-drasa-yi biyâr 'ulî-st, du ha-zar nafar shagird dar unja tahsil mikunad.

Az *Arsenal*, ki taraf-i chah bûd, va dâst-i râst az 'imrât-i makhsus-i Imparatûr, ki az zamân-i valî'ahdi ta bi hal hamun ja minishinad, va ba'd az khana-i *Valî'ahd* guzash-ta rasidim bi meidanî, ki du houz dasht, va az har yak favvâra-yi bulandî mijast.

Dâst-i râst *qasr-i saltanatî* ast, ki harâyi ma mu'ayyan karda budand. Ta dam-i qasr jam'iat bud.

و رختنه اند سر راه بود از  
اونیورسیتہ گذشتیم مدرسه  
بسیار عالیست دو هزار نفر  
شاکرد در آنجا تحصیل میکند  
فرا رسنال که طرف چپ بود و  
دست راست از عمارت مخصوص  
امپراطور که از زمان ولیعهدی  
تاجال خان جا می نشیند  
و بعد از خانه و لیعهد  
گذشته رسیدیم میدانیکه  
دو حوض داشت و از هر یک  
قنار بلندی میجست

دست راست قصر سلطنتی است  
که برای ما معین کرده بودند  
تا دم قصر جمعیت بود

We alighted. Veteran troops in beautiful uniforms, who are the guards of the palace, were in the rooms; patrols of cavalry, all handsome young men, with good figures, and fine uniforms, were at the gate, with officers of the household, etc., all stationed.

We went upstairs. The middle of the square in front of the palace was laid out in beautiful beds of flowers and shrubs, lilacs, and the like. There were also two cast-metal statues of horses, each held by the bridle by a man. The Emperor showed me all the apartments. There are

Prāda shudīm. Sarbāzan-i qadīmī bā libāshā-yi khub, ki qarāvul-i 'imārat budand, tuyī utqāhā; qarāvulan, az savārā, ki javānshā-yi biyār khub-i khushgil-i khushlibās budand, dam-i darhā, bā pishkhidmetan va gheira hama istāda budand.

Az pallāhā bālā raftīm. Vasat-i meidan-i jilou-i 'imārat baghchahā-yi biyār qashang ast, ki aqām-i gulhā az yasā-i Shirvān va gheira knāhta and. Du mujassama-yi asp ham, ki dahānā-yi har yak dast-i idāmī ast, az chudan rikhta and. Imparātur hama utāqharā bi mā niṣhan dā-

پیدا شدیم سربازان قدیمی  
بالباسهای خوب که فراوان عبارت  
بودند توی اتاقها بسیار خوب  
سواره که جوانهای بسیار خوب  
خوشگل خوش لباس بودند  
دم درها با پیشخدمستان  
و غیره همه ایستاده بودند

از پله ها بالا رفتیم وسط  
میدان جلو عمارت باغچههای  
بسیار قشنگ است که اقسام  
کلیها از یاس شیروانی و غیره  
کاشته اند دو مجسمه اسب  
هم که دهنه هر یک دست  
آدمی است از چوبن ریخته  
اند امپراطور همه اتاقها را  
بما نشان دادند پردها و اشکال

some beautiful paintings and portraits in this palace.

I presented the Grand Vazir, the princes, and others; the Emperor also at the station had presented his princes and servants.

Next we went to a private apartment with him, and had some conversation, at which the Grand-Vazir was present. When the Emperor left, I waited a short time, then entered my carriage, and drove to his residence. He came to the foot of the stairs to meet me; we went in; we sat down; a conversation ensued; and after a few minutes I returned.

dand. Pardah va gahkal-i khub dar in 'imarat bud.

Man sadr a'zam va shahzadahan va ghoirah mu'arraf kar-dam, va Imparatür ham sar-i rah-i khan shahzadagan va noukarha-yi khud-i-shanra mu'arraf karda budand.

Ba'd ba ishan bi utiq-i khalfat rafta, qadri subbat kardim; sadr a'zam bud. Imparatür ki raftand, ba'd az daqlqa yi ma baz savar-i kalaska shuda, raftim khana-yi ishan. Ta pa-yi palla istiqbal kardand. Raftim, nishastim, subbat shud. Ba'd az ehand daqlqa murajasat kardim.

! خوب در این عمارت بود

من صدر اعظم و شاهزادهها و غیره معرفی کردم و امپراطور هم سر راه آهن شاهزادگان و نوکرهای خودشان را معرفی کرده بودند بعد با ایشان بطاقی خلوت رفته قدری صحبت کردیم صدر اعظم بود امپراطور که رفتند بعد از دقیقه ما باز سوار کالسکه شدیم و رفتیم خانه ایشان تا پای پله استقبال کردند رفتیم نشستیم صحبت شد بعد از چند دقیقه مراجعت کردیم امپراطور رفتند



و شش سال دارند پسر ایشان  
 هفتاد و سه سال اما هر دو  
 در کمال بنیه و قوت هستند  
 پرنس بیمارک پنجاه و هشت  
 سال مارشال ملک هفتاد و پنج  
 سال نواب ولیعهد چهل و دو  
 سال دارند خلاصه شب را  
 جاتی نرفتم  
 شهر بیلن با چراغ گاز روشن است  
 چراغ اینجا بیش از بطر است  
 مقابل عمارت ما آن طرف میدان  
 عمارت موسی بیلن است یکی  
 شرف م کلیسا و طرف دیگر  
 عمارت جنبه خانه است

*Imparātar* haftad u shish sal  
 darand, *barādar-i īshān* haf-  
 tad u sh sal, amma har du  
 dar kamāl-i bunya va quvvat  
 hastand. *Prins Bīmārak* pan-  
 jah u hasht sal, *Marshal*  
*Mulk* haftad u panj sal, *Nas-  
 sab-i Vali* 'ahd ehibil u du  
 sal darand. *Khalāsa* shabrah  
 jai na raftim.

*Shahr-i Bārlin* ba chiragh-i  
 gāz roushan ast. *Chiragh-i*  
 inja bish az *Pitr* ast.

*Muqābil-i* 'imārat-i mā, un-  
 taraf-i meidan, 'imārat-i  
*Māza-yi Bārlin* ast; yak  
 tafaf ham kalāsā, va taraf-i  
 digar 'imārat-i jubbakhāna

The *Emperor* is seventy-six  
 years of age; his brother se-  
 venty-three. Both of them,  
 however, are in perfect bodily  
 health and strength. *Prince*  
*Bismarck* is fifty-eight, *Mars-  
 hal Moltke* seventy five. The  
*Nawwāb the Heir-Apparent*  
 is forty-two.

This evening I went nowhere.  
 The city of *Berlin* is lighted  
 with gas; the lamps being  
 more numerous here than  
 in *St Petersburg*.

Opposite our palace, on the  
 other side of the square, is  
 the building of the *Berlin*  
*Museum*. On one side is  
 a church, and opposite it  
 the *Armoury*. In the centre

of the square is a raised platform, with steps all round, on which is a equestrian statue of *Frederick the Great*.

The exterior of the buildings of Berlin are coloured ash-colour, which takes away somewhat from the appearance of the city; on the contrary, at St Petersburg, the edifices are of all colours.

The river that flows by Berlin is named the *Spree*: a branch of it runs through the middle of the town; but it is narrow, and its water is also very bad.

ast. Vasat-i meidān šakūst-  
az atrāf palladār va mujas-  
sama-yi *Frédéric Kabār-rā*  
savāra az chūdan rikhā and.

Bar rū-yi 'imārāt-i Barlin rang-  
i khakiestari mālida and.  
Qadri shahrā az jilva an-  
dākhta ast, bar khilaf-i Pitr  
ki 'imārāt bi anvā'-yi ranghā  
mulavvan ast.

Rudkhāna-yi ki az kanār-i  
shahr-i Barlin miguzarad, va  
ismash *Aspara* ast, shā'ba  
az un ham az vasat-i shahr  
miguzarad, ammā kam 'arz,  
va āb-ash ham bisyār bad ast.

وسط میدان سنگینی است  
از اطراف پله دار و نجسته  
فریدریک کبیر را سوار از  
چوبان ریخته اند بر روی  
عوارث برلین رنگ خاکستری  
مالیده اند قدری شهر را از  
جلوه انداخته است بر خلاف  
پتر که عوارث بانواع رنگها  
ملون است و ریخته که از  
کنار شهر برلین میگذرد و اسمش  
اسپره است شعبه از آن هم  
از وسط شهر میگذرد اما کم  
عرض و آبش هم بسیار بد  
است

Imrūz haštad farsang-i rihā  
dar yāzdah sa'at to kardim.

To-day\* we travelled eighty  
leagues distance in eleven  
hours.

*Raftan bi Potsdām.*

*Visit to Potsdam.*

Rūz-i panjshamba panjum-i  
shahr-i Rabi' assāni.

Thursday the 5<sup>th</sup> of the month  
of Rabi' assāni.

Imrūz raftim Potsdam ki kharj-  
i Berlin ast, savār-i kaladka  
shuda, az hamun darvāza va  
kucha ki rūz-i qabl varid  
shudim khimbānha-yi zind,  
dirakhtha-yi qavī-yi jangali,  
khanānha-yi khub, jilou-i kha-  
nānha baghehānha-yi gulkarī-  
yi bisyar khub-i qashang,  
houzha-yi favvaradar gar-

Today we went to the town  
of Potsdam, which is out-  
side Berlin. Entering our  
carriage, we drove along the  
same track, and through  
the very gateway that we  
traversed yesterday, passed  
by many avenues, noble fo-  
rest trees, beautiful houses  
with exquisitely pretty flower-  
gardens in front of them, and  
basins of water with fountains

امروز ۵ فرسنگ راه را در یازده  
ساعت طی کردیم

رفتن به پوتسدام

روز پنجشنبه پنجم شهر ربیع  
الثانی امروز رفتیم پوتسدام  
که خارج برلین است سوار  
کالسکه شده از همان دروازه  
و کوچه که روز قبل وارد شدیم  
خیابانهای زیبای درختهای  
قوی جنگلی خانهای خوب  
جلو آنها باغچههای گلکاری  
بسیار خوب قشنگ حوضهای



فرار دار کوشش زیاد نمودیم و  
رقیم بکار  
بکالاسکه جبار نشسته راندیم  
نیم ساعت راه طی شده  
رسیدیم باین شهر

شهر کوچکی است چهل و دو  
هزار نفر جمعیت دارد اغلب  
نظامی هستند حاکم شهر  
و غیمو آمدند پیاده شدیم  
روخانه عظیمی هم دارد که  
اسمش قایل است

سوار کالاسکه اسپی شده  
از خانهای شهری و غیره  
گذشته داخل خیابانها  
شدیم وضع خیابانها و باغها  
و غیره شبیه بیابان روسیه

dish-i zind namūdīm ya raf-  
tim bi gar.

Bi kalaska-yi bukar nishasta  
randīm. Nim sa'at-i rah tei  
shuda, rasidīm bi in shahr.

Shahr-i kuchiki-ast; chihil u  
du hazar nafar jam'iat dar-  
rad, aghlab nizami hastand.  
Hakim-i shahr va gheira ama-  
dand. Pinda shudim. Rud-  
khana-i 'azimi ham darad,  
ki ism-ash *Hādal* ast.

Savar-i kalaska-yi aspi shuda,  
az khannah-yi shahr va  
gheira guzashta, dakhil-i  
khabanhar shudim. Vaz'-i  
khabanhar va baghar va  
gheira shahr bi baghat-i

and jets-d'eau, so arriving  
at the station.

We took our seats in the train,  
started, and after a journey  
of half an hour, arrived at  
this town.

It is a small place, with forty-  
two thousand inhabitants,  
for the most part regular  
troops. The Governor of the  
town came out to receive us.  
We alighted. There is also  
a large river here, named  
the *Hadel*.

We entered a carriage (drawn  
by horses), and having passed  
houses and other buildings of  
the town, we entered an avenue.  
The parks, avenues, etc. in this  
place are similar to those in

Rusia bud. 'Imārāt ki dirad, yakti *Potsdām* va digar *Sānsūsi*-st. Har du az bināha-yi *Fraderik Kabir* ast. Manzil-i Vahāhd dar *Potsdām* ast. Ba kulāka raftim dam-i 'īmarat. Manzil na budand.

Randim barayi gardish. Az khābānha-yi khub va bagh-ehā-yi marghub guzaashim. Baghāt-i inja jangal-i buzurg-st misl-i *Mazandarān*.

Imrūz ebun rūz-i *yakshamba* ast, kull-i mardum dar gardish, va jam'iat-i ziādī dar khābānha budand. Rastim

Russia. Of the two palaces, one is called *Potsdam* and the other *Sans-Souci*; both built by *Frederick the Great*. The residence of the Heir-Apparent is in *Potsdam*. We drove in our carriage to that palace; he was not at home.

We then took a drive and passed through magnificent avenues in beautiful parks. The parks here are great forests, like those of *Mazandarān*.

To-day being Sunday, (Whit-sunday), all the walking world was out, and the avenues were thronged. We came to a large fountain, the water of which shot

بود عمارتی که دارد یکی پتسدام و دیگری سانسوسی است هر دو از بناهای فردریک کبیر است منزل ولیعهد در پتسدام است با کالاسکه رفتیم دم عمارت منزل نبودند

رانندیم برای گردش از خیابانهای خوب و باغچههای مرغوب کاشتیم باغات اینجا جنگل بزرگ است مثل مازندران

امروز چون روز یکشنبه است کل مردم در گردش و جمعیت زیادی در خیابانها بودند رسیدیم بقاره بزرگی که سی

درع آب آن میجست

مجهت بی مهر بسیار خوب کار

قدیم در باغچه ها و حوضها

زیاد بود خلاصه این فواره

از عجایب دنیا است منبعش

را با اسباب بخار تعبیه کرده

اند که بزور بخار آب بالا

میروند

از حاش مردم قدری مانع از

تماشا بود کل یاس شیرازی

زیاد بود بلبل و هزار دستان

در درختان میخواندند خوش

علی داشت

بعد رفتیم به خیابان مقابل

این فواره انتهایی این حوض

bi favvāra-yi buzurgī, ki  
si zar<sup>e</sup> ib-i un mījast.

Mujassamahā-yi marmar-i bi-  
yār khub-i kār-i qadīm dour-  
i bughohahā va houzha zind  
bud. Khulāsa in favvāra az  
'ajāib-i dunyā-st. Mambā'ash-  
rā ba asbāb-i bukhār ta'bia  
karda and, ki bi zur-i bukhār  
āb bālā miravad.

Izdihām-i mardum qadrī mānī'  
az tamāshā bud. — Gul-i  
yās-i Shirvānī ziād bud. Bul-  
bul va hazārdastān dar di-  
rakhtān mikhundand. Khush  
'ālamī dāsht.

Ba'd raftim bi khirbān-i mu-  
qābil-i in favvāra. Intihā-yi  
in houz-i digar bud. Fav-

thirty ells (105 feet) into the  
air.

Statues of marble, very beauti-  
ful and antique, were to be  
seen around the gardens and  
the basins. In short, this foun-  
tain is one of the wonders of  
the world. Its head is due to  
steam power, by the force  
of which the water is raised.

Through the thronging of the  
people, we were somewhat  
impeded in going about. Lilacs  
abounded. Nightingales and  
other singing birds sang in the  
trees. It was delight ful.

We next went into an avenue  
opposite that fountain, at the  
end of which was another



basin, the jet-d'eau of which was very lofty, but not equal to that of the first.

We then got into our carriage, and went to the palace of *Sans-Souci* to visit the Queen-Dowager, wife of the former Sovereign of Prussia, who was a brother of the reigning Emperor. The first Lord-in-Waiting and the Chief Usher of the Queen (Dowager) and others received us. We went to the apartment of the Queen (Dowager); she rose and came to the entrance of the apartment. She is a woman seventy years of age, or even more of her life may have elapsed. We sat down on chairs, and con-

vāra-yi un ham buland mī-jast, amma na bi in irtifāc.

Ba'd savār-i kulaska shuda raftim bi 'īzarat-i Sānsūsī, dīdan-i Malika-yi qadīm, ya'ni zan-i padishah-i subiq-i Prus, ki barādar-i Imparatur-i hā-liyya buda ast. Pshkhidmat-bāshī va Ishikghāstbāshī-yi Malika va gheira jilou amādand. Raftim bi utaq-i Malika; bakhāsta tā dam-i utaq amād. zanī-st musim; hāfiād sal bishtar az 'umr-ash mīrvad. Ru-yi sandalī nishastim,

دیگر بود فواره آنهم بلند  
میجست اما نه باین ارتفاع

بعد سوار کالسکه شده رفتیم به

عبارت سانسوسی دیدن ملکه

قدیم یعنی زن پادشاه سابق

پروس که برادر امپراطور حالیه

بوده است پیشخدمت باشی

و ایشیک آقاسی باشی ملکه

و غیره جلو آمدند رفتیم به

اطلاق ملکه بر خاسته تا دم

اطلاق آمد زنی است مسن

هفتاد سال بیشتر از عرش

میرود روی صندلی نشستیم

صحبت شد بعد بر خاسته  
 کشتیم  
 ایسن عبارت مخصوص فردریک  
 کبیر است اطاقی که هانجا  
 مرده است دیده شد صندلی  
 که روی آن فوت شده میز  
 تحریر ساعت مجلسی سایر  
 اسباب فردریک همه آنجا دیده  
 شد چیزی محض احترام روی  
 صندلی انداخته بودند  
 و تقریب ساعت بعد از فوت  
 در روی هر دقیقه بوده  
 قانطور مانده است که دیگر تا  
 بحال کوه نکرده اند پردغای  
 اشکال بسیار خوب داشت که  
 از همان زمان مانده است  
 گفتند وقتی که ناپلیون اول

suhbat shud. Baqd. barkhastā  
 gashim.

In 'imarat-i makhsus-i Fra-  
*darik-i Kabir* ast. Utaqi ki  
 hamunja murda ast, dida  
 shud. Sandali, ki ru-yi un  
 fout shuda, miz-i tahrir, sa'at-  
 i majlisi, snir-i asbab-i Fra-  
 darik hama onja dida shud.  
 Chizi mahz-i ihtiram ru-yi  
 sandali andakhta budand, va  
 'aqrabak-i sa'at ba'd az fout  
 dar ru-yi har daqiqā budā,  
 hamun tour munda ast, ki  
 digar ta bi hal kuk nakarda  
 and. Pardafā yi ashkal bis-  
 yar khub dazht ki az hamun  
 zamān munda ast.

Guftand vakhti ki *Nāpulyūn*

versation ensued. We then  
 arose and walked about.

This is the special palace of  
*Frederick the Great*. We  
 saw the very room in which  
 he died. The chair in which  
 he expired, his writing-table,  
 a time-piece, and other ef-  
 fects of Frederick, were all  
 there. They had covered the  
 chair with something as a  
 mark of respect. And the  
 hands of the time-piece have  
 remained since his death in  
 the very same position to a  
 minute, never having been  
 set since then. There were  
 many beautiful paintings, left  
 from that time.

They told me that when the

first Napoleon took possession of this town, he tore the cloth on the table of Frederick, and that it has ever since been preserved in that state.

There were beautiful rooms, and many relics of antiquity. We then descended. In front of the palace there is a lofty terrace. In front of the eminence there are very beautiful gardens, with small basins of water. From the top they have arranged statues, from the mouths of which water flows into basins. The view from this terrace and this eminence has not its equal in the world. That lofty jet-

*Avaz* in shahrā fath kardā, mahut-i rū yi miz-i Fradartk-rā para kardā ast; hamun tour parān nigah dashtā and.

Utaqlā-yi khub dasht. Az asar-i qadīm zād bud. Bād pain amadīm. Jilon-i imīrat mahtābi-i bulandī-st. Dar rū-yi tapa baghchahā-yi biş-yar khub va houzā-yi kūchik dīrad. Az bulandī mu-jassamahā-yi khub qarar dādā and, ki az dahan-i unha āb bi houz mirzād. Chashmandāz-i in mahtābi va bulandī dar ādam nazīr nadārad, va un favvāra-yi bu-

این شهر را فتح کرده ماهوت روی میز فردریک را پاره کرده است همان طور پارا نگاه داشته اند

اضافه‌ای خوب داشت از آثار قدیم زیاد بود بعد پائین آمدیم جلو عبارت مهتابی بلندی است گر روی تپه باغچه‌های بسیار خوب و حوضچه‌های کوچیک دارد از بلندی مجسمه‌های خوب قرار داده اند که از دهی آنها آب حوض میریزد چشم انداز این مهتابی و بلندی در عالم نظیر ندارد و آن فواره



d'eau is opposite to this eminence.

In short, the fountains, the parks, and the beautiful avenues were numberless. After walking about for a while, we entered our carriage and drove to a place where we saw a ruined mill, which has remained from the time of Frederick the Great, and has a history. We gathered that when Frederick wished to build this place, he was unable, do what he would, to induce the proprietor of the mill to sell his property, so that the park might not remain incomplete. He would not consent; and

zarg muhaz-yi in chashmandaz ast.

Khulasa favvaraha va bagha va khirabaniha-yi khub-i ziyad bud. Qadri gashtim, ba'd savar-i kulaska shuda, randidim. Dar mahalli asya-yi kharaba dida shud, az 'ahd-i Fradark-i Kabir munda ast va tarikhi darad. Ma'um shud, vakhti ki Fradark khasta bud, un jara bisazad, bar chi karda bud, asyara az subhash bikharad, ki bagh naqis na bashad, razi na shuda bud. Bi nishana-yi 'adalat in as-

هزار محلی این چشم انداز است

خلاصه فوارها و باغها و خرابانیهای خوب زیاده بود  
قدری کشتیم بعد سوار  
کالسکه شده رانیدیم در محلی  
آسیا خرابه دیده شد از عهد  
فردریک کبیر مانده است  
و تاریخی دارد معلوم شد وقتی  
که فردریک خرابه بود  
آچار بساز هرچه کرده بود  
آسیا را از صاحبش بخرد که  
باغ ناقص نباشد راضی نشده  
بود

the\*mill has been preserved in the same condition ever since as an example of justice.

We next went to the hot-houses and orangeries (conservatories), which are constructed with brickwork, glass, and other appliances, but we did not enter them, the whole of the flowers and shrubs having been brought out of doors. In front of the conservatory there is a garden, a basin of water, and a terrace, with statues of marble, which have beautiful parterres of flowers, steps lead down from here, and flower beds are very nicely arranged on successive

yārā hamuntour nigah dāchta and.

Ba'd raftim bi garmkhana va nāranjistān. Az ājur va shisha va gheira sakhta and, amma miān-ash na raftim; hama gulha va dirakhtān az halā birun avurda budand. Jilou-i nāranjistan bagheha va houz va mahtabi-st. Mujassamahā-yi marmar-i bisyar khub va baghehahā-yi kheili qashang darad. Az inja palla-yi ziyad-

بنشانه عدالت این آسیا را  
ملاحظه نگاهداشتند

بعد رفتیم بگرمخانه و  
نارنجستان از آجر و شیشه و  
غیره ساخته اند اما میانش  
نرفتم همه کله و درختها را  
از حالابرون آورده بودند  
جلو نارنجستان باغچه و  
حوض و مهنای است مجسمه  
های مرمَر بسیار خوب و  
باغچههای خیلی قشنگ دارد  
از اینجا پله زیادی است

که مرتبه عتیبه بالغ است بسیار  
 خوب ساخته اند قدری  
 کشته بعد سوار گالسه شده  
 رانندیم برای عمارت و بیلی  
 زک پرنس شارل که خواهر  
 ملکه پروس یعنی زن امپراطور  
 و سار فدریک شارل است  
 حیاط بسیار قشنگی داشت  
 از اشکال سنگی و حجاری  
 قدیم مصر و شام و نینوا و  
 موصل و غیره و مجسمهای مختلف  
 مثل یکپا یکسر کتف داشت  
 شکل حیوانات و انسان بزرگ  
 و کوچک و ناقص و تمام بود  
 نوعی جمع نموده بدینار را  
 بطرز قشنگی نصب کرده اند

st, ki martaba bi martaba  
 bagh ast, bisyar khub sakhta  
 and. Qadri gashita, ba'd savar-  
 i kalaska shuda randid bar-  
 yi imarat va yeilaq-i zan-i  
 Prins Sharl, ki khahar-i Ma-  
 lika-yi Prus, ya'ni zan-i Im-  
 paratur, va madar-i Frada-  
 rik Sharl ast. Haiyat-i bisyar  
 qashangi dasht. Az ashkal-i  
 sangi va hajjari-yi qadim-i  
 Misr va Shām va Ninawā va  
 Mousil va gheirn, va mujas-  
 samahā-yi mukhtalif, misl-i  
 yak pā, yak sar, kif, dust,  
 shakl-i heivannat va insān,  
 buzurg u kuchik va naqis  
 u tamām-i hama nou'-i jam'  
 namuda bi divarha bi tarz-i  
 qashangi nasb karda and.

levels. Here we walked about a  
 little; and then, entering our  
 carriage, we drove to the pa-  
 lace and summer residence of  
 the wife of *Prince Charles*, a  
 sister of the Queen of Prussia,  
 (i. e. the wife of the *Empe-  
 ror*), and mother of *Frede-  
 rick Charles*. It has a pretty  
 courtyard, with statues and  
 ancient stone figures and sculp-  
 tures, from *Egypt*, *Syria*,  
*Nineveh*, *Mosul*, etc., such as  
 a leg, a head a shoulder, an  
 arm (or hand), figures of  
 animals and man large or  
 small, imperfect or whole,  
 collected therein of every  
 kind, and fixed to the wall  
 in an artistic manner. It was



معلم بود که پرنس شارل  
و زنش عالم و با سلیقه هستند  
خلاصه باغچه‌های خیلی خوب  
و فواره و چمن و غیره داشت

بالا رفته قدری در اطاق  
نشستیم زن پرنس شارل خیلی  
عذر خواهی و اظهار خجالت  
میکرد از اینکه دیر خبر شده  
است و می گفت تلگرافی کزده  
بودند که شما امروز نمی آید  
کتابی آورد اسم خود را در آنجا  
نوشتیم زن مستی است

بعد برخاسته سوار کالسکه

Ma'lum bud, ki Prins Sharl  
va zan-ash 'alim va ba saliqe  
hastand. khulasa baghehahab-  
yi kheili khub va fa-  
vāra va chaman va gheira  
dasht.

Bala rafta qadri dar utiq ni-  
shastim. Zan-i Prins Sharl  
kheili 'uzrkha'i va izhar-i  
khajalat mikard az in, ki dir  
khabar shuda ast, va miguft:  
'atalagrafi karda budand, ki  
shuma imruz na miayid'.  
Kitabi avurd, ism-i khudra'  
dar unja navishtim. Zan-i  
musinnat-st.

Ba'd barkhista savār-i kālaska

evident that Prince Charles  
and his wife were persons of  
learning and taste. In short,  
most beautiful gardens, foun-  
tains, lawns, and the like,  
were there to be seen.

We went upstairs and sat down  
a while in a room. The wife  
of Prince Charles offered many  
excuses, and expressed great  
regret that notice (of our  
visit) had been given to her  
late, saying: "They telegra-  
phed to inform me that you  
would not come to-day". She  
brought out a book, in which  
we inscribed our name. She  
is an aged woman.

On leaving this place, we

مشیدیم دم منزل زن فردریک  
 شارل هم رفتیم خانه نبود دم  
 در خیابان فردریک شارل دو  
 مجسمه مرال نر خوانیده بالای  
 معاجر بود بسیار خوب ساخته  
 بودند اندیم از جاقاقی خوب  
 کدشته رسیدیم بیک قصر  
 کوچک بسیار خوش وضعی که  
 مال امپراطور است باغچه های  
 قشنگ و چشم انداز خیلی  
 پرودخانه عظیمی داشت

بعد رفتیم بکالسکه بخار  
 نشسته اندیم برای شهر در

shudim. Dam-i manzil-i Zan-  
 i Fradarik Sharl ham raftim,  
 khana na bud. Dam-i dar-i  
 khinban-i Fradarik Sharl du  
 mujassama-yi maral-i nar-i  
 khabida bulā-yi ma'jar bud.  
 Bisyar khub sakhta budand.  
 Randim. Az jahat-yi khub gu-  
 zaasha, rastidim bi yak qasr-i  
 kuchik-i bisyar khushvaz'i,  
 ki mal-i Imparatūr ast. Bagh-  
 chahat-yi qashang va chashm-  
 andaz-i khubi bi rud khana-  
 yi 'azami dasht.

Ba'd raftim bikalaska-yi bukar,  
 nishasta randim barayi shahr.

drove to the residence of the  
 wife of *Frederick Charles*. She  
 was not at home. In front of  
 the avenue leading to the  
 gate of *Frederick Charles*,  
 there were two statues of  
 recumbent stags, on the top  
 of the railings, most beauti-  
 fully executed. We drove on,  
 and passed some charming  
 spots; among others a small  
 pavilion most beautifully si-  
 tuated, which belongs to  
 the Emperor. It has some  
 pretty gardens, and a char-  
 ming prospect over a large  
 river.

We then returned to the city  
 by train. On the route we

<p>بین راه مردم بازی غربی در آورده بودند چادر هوش قلندری درست کرده و دور چادر را کالسکه و اسب مقوای ساخته اطفال مردم سوار آن اسبها و کالسکه شده بودند چادر متصل بسوخت چرخ میخورد کالسکه ها و اسبها و آدمها هم دور میزدند خلاصه وارد منزل شدیم</p>	<p>Dar bein-i rah mardum bazi- yighartbi dar avurda budand: Chadurpush-i qalandari du- rust karda va dour-i chadur- ra kalaska va asp-i muqavvat sakhta, atfa-i mardum savar- i un aspha va kalaskaha shuda budand va chadur mut- tasil bi sur'at charkh mi- khurd. Kalaskaha va aspha va adambha ham dour miza- dand. Khulasa varid-i manzil shudim.</p>	<p>remarked a singular pastime which they had devised. The top part of a round tent had been pitched, and around the tent there were pasteboard carriages and horses, on which people's children rode, while the tent revolved with speed, causing the carriages, the horses, and their riders to go round also. Finally we reached home.</p>
<p>بلغ وحش برلین</p>	<p>Bāgh-i vahsh-i Berlin.</p>	<p>The Zoological Gardens of Berlin.</p>
<p>روز ششم شهر ربیع الثانی</p>	<p>Rūz-i shishum-i shahr-i Rab'ī assānī.</p>	<p>The 6th of the month Rab'ī assānī.</p>
<p>بعد از نهار سفرای خارجه آمدند حضور ایلچی فرانسه</p>	<p>Ba'd az nahar sufara-yi kharija amadand huzur. Ilchi-yi Fa-</p>	<p>After our breakfast the foreign representatives came to an</p>



نیامده بود چون مسیو طیار  
استعفا کرده اختیار نامه نداشت  
است بعد رقتیم باطلی دیگر  
سفر را یک بیک احوال پرسید  
کردم بعد هرنس کیومارک آمد  
خیلی با او صحبت شد بعد  
مارشال رون وزیر جنگ بعد  
مارشال ملک آمد قدری  
صحبت شد

برخاسته تغییر لباس داده سوار  
کالسکه شده رقتیم بیغ  
وحش امروز هم روز عید  
فرنگیان بود جمیع اهل شهر  
در حرکت بودند جمعیت

*rānsa* nayāmada bud; chun  
*Musyū Tyar* isti'fa karda,  
ikhtiyarnama na dāshta ast.  
Ba'd raftim bi utaq-i digar.  
Sufarā yak yak ahval-  
pursi kardam. Ba'd *Prins Bismarck* amad; kheili ba u sub-  
bat shud. Ba'd *Mārshāl Rūn*,  
vazir-i jang, ba'd *Mārshāl*  
*Mulke* amada, qadri suhbat  
shud.

Barkhastā, taghyr-ilibas dāda,  
savār-i kalāska shuda, raftim  
bi *bāgh-i vahsh*. Imrūz ham  
ruz-i 'id-i Farangian bud.  
Jamt'-yi ahl-i shahr dar ha-

audience. The *French representative* had not come, be-  
cause, *M. Thiers* having re-  
signed, he had no credentials.  
We then went to another  
chamber, and spoke to each  
of the representatives, sepa-  
rately, enquiring after their  
health. Subsequently *Prince*  
*Bismarck* came, and conver-  
sed at some length. Next  
*Marshal Roon*, the War Mi-  
nister came; and then *Mar-  
shal Moltke*, with whom we  
conversed a little.

After this, changing our (state)  
costume (for a private one),  
we entered our carriage and  
drove to the Zoological Gar-  
dens. Today also (Whit-Mon-

زیاد کالسهک بسیار در راه و  
طرفین راه بودند موزیکان و  
در باغ میزدند دریاچه‌ای زیاده  
و اقسام مرغهای آبی در دریاچه  
بود

بعد یکیک قفسهای بزرگ خرید  
دیده شد که هر نوع حیوانی  
را در قفس علیحده گذاشته  
بودند انواع مرغهای شکاری  
از قرقش و کوندلر که مرغ  
شکاری معروف بزرگ‌بست و از  
پنکی دنیا میآورند یکاجفت  
از آن بود حیوان غریبی

rakat budand Jam'at-i zād,  
kulaska-yi bisyar dar ruh va  
tarafein-i ruh bud. Muzikan  
ham dar bagh mizadand. Dar-  
yāchahā-yi zād va aqsām-i  
murghhā-yi ābī dar daryā-  
chahā bud.

Ba'd yak yak qafashā-yi bu-  
zurg-i khub dida shud, ki  
har nou' heivānā dar qafas-  
i 'alahidda guzashtā budand.  
Anvā-i murghhā-yi shikārī,  
az qarqūsh va kōndūr, ki  
murgh-i shikār-yi mā'ruf-i  
buzurg-i āt va az Yangi Duniyā  
miāvarand, yak juft az un

day" was a festival of the  
Franks, and the whole po-  
pulation of the city were  
astir. There was an enor-  
mous crowd, and a great  
many carriages on the road  
and on both sides of the road.  
Bands were playing in the  
gardens. There were many  
ponds, and various species of  
aquatic fowl in the ponds.

Next we looked, one by one,  
at the beautiful large cages,  
in which the various kinds of  
beasts were kept apart. Diffe-  
rent birds of prey, such as  
eagles, and a pair of condors,  
which are a well-known bird  
of prey brought from the New-  
World (America).

It is a singular creature, of a dusky black colour, and of great ferocity; but its talons are not as sharp as those of the eagle, since it belongs to the class of *carion eaters*.

There were various kinds of cranes from *Africa*, *India*, the *New-World*, and other parts; bigger and more beautiful than the common cranes of *Persia*. All the different species of birds produced in the whole world are there collected together, so that it is impossible to mention them all. What we had formerly seen portrayed in books, we here saw living.

We then entered the corridor

bud. Heivan-i ghairbi-st. Rang-i sinh tra darad. Bisyar murgh-i muhtbi-st, amma changal-ash mist-i qaragush tiz nist. Az jins-i *lāshkhur* ast.

Digar aqsam-i *durnāhā-yi Afrīq* va *Hind* va *Yangi Duniā* va gheira bud, kheilt durushttar va khushgiltar az *durnāhā-yi muta'arifi-yi Irān*. Anvā-i *tugārī*, ki dar 'alam bi ham mirasad, hama dar unjā moujud bud. Bi navishtan na miyad. Unchi ashkali dar *kitabha'* dāda budam, dar injā zinda dādam.

Ba'd dakhil-i dātan-i qafasbā-

است رنگ سیاه تیره دارد  
بسیار مرغ مهربانی است اما  
چنگالش مثل قرقاش تیز  
نیست از جنس لاش خور  
است

دیگر اقسام درناهای افریقا  
و هند و یونکی دنیا و غیره  
بود خیلی درشت تر و  
خوشگل تر از درناهای متعارف  
ایران انواع طویریکه در عالم  
بهم میرسد همه در آنجا موجود  
بود بنویشتن نمیتواند آنچه  
اشکالی در کتابها دیده  
بودم در اینجا زنده دیدم

بعد داخل دالان قفسهای



of the *carnivorous quadrupeds*, — the beasts of prey. Here were wild beasts that cannot be imagined, *maned-lions* of Africa, — which I had not hitherto seen, save in books, — huge in bulk, terrible in appearance, with very thick black manes hanging down, their heads as large as those of elephants, or larger; with glaring eyes fearful to look on; with graceful bodies resembling velvet. The keeper held up a piece of flesh; the lion rose on his hind feet and seized the flesh. His stature was from three to four ells ( $10\frac{1}{2}$  feet to 14 feet). The flesh was placed on

yi *keirânât-i daranda* shudim. Anva'-i *sabâ*, ki bi tavvur na minyad, bud: *shir-i yûldâr-i* Afrîq, ki juz dar kitâb na dida budam, bisyar 'azim al jussa va muhtb, yal-i sâh-i bisyar zakhim-i rikhta, sar-ash bi qadr-i sar-i fil, balki buzurgtar, chasmhayi darîda, kheil muhtb, bandan-i khushgîl misl-i makmal. Shirbatn gusht buland kard. Buland mishud, gusht bigrad, sih chahar zarf qaddash bud. Gushthara ru-yi

حیوانات درنده شدید انواع  
سباع که بتصور نمیاید بود  
شیر یال دار افریق که جز  
در کتاب ندیده بودم بسیار  
عظیم الجثه و مهیب یال  
سیاه بسیار ضخیم و بخته  
سش بقدر سه فیل بلکه بزرگتر  
چشمهای درنده خیلی مهیب  
بدن خوشگس مثل مخلص  
شیربان گوشت بلند کرد  
بلند میشد گوشت بگیرد  
سه چهار ذرع قدش بود

a truck, and so conveyed from den to den and given to the beasts.

The compartment which looks out on this corridor, and is subdivided to hold the different beasts, has a door of stout timber that can be raised by a chain. The other side of the door is where the animals walk about. When the door is raised, the beast goes to that other side; the door is then quickly lowered, and the den is swept out. The compartment is very carefully floored with wood. No one is allowed to go near these creatures; and the flesh is given to them through the

'arrāda guzashta mikāshidand va midādand.

Mahallī, ki bi dātan manzar darād, khāna khāna jat heivānāt ast, darī darad az takhta-yi zakhīm, ki bā zanjīr buland mikunand. Untaraf-i dar mahall-i gardīsh-i heivānāt ast. Darā ki buland mikunand, heivān bi un samt miravad; fouran in darā andakhta, utāqrā tamīz mikunand. Zamin-i utāqrā bā takhta farsb karda and bi-yār tamīz. Ānādī na mitā-vānad nazdik-i in heivānāt biravad. Gushtā han az surākhi panjarahā midihand.

مکوشتهارا روی عراده گذاشته میکشیدند و میدادند

محلی که بدلان منظر دارد خانه خانه جلی حیوانات است دری دارد از تخته صخیم که با زنجیر بلند میکنند تن طرف در محصل کوبش حیواناتست در را که بلند میکنند حیوان بان سمت میروند فور این در را انداخته اطاق را تمیز میکنند زمین اطاق را با تخته فرش کرده اند بسیار تمیز احدی نمیتواند نزدیک این حیوانات بود گوشت را هم از سوراخ پنجره میدهند خلاصه مایل بولم

Khulasa mull budam, muddet-i tamasha-yi in shirra bikunam, vali az hujum-i mar-dum-i tamasha'chi mumkin na bud.

مدتی تماشای این شیر را  
بکنم ولی از هجوم مردم  
تماشاچی ممکن نبود

Ba'd chand *babr-i bisyar* bu-zurg didam, az *babrah-yi Hind* va *Afriq*, du *palang-i sa'ah* ham dida shud az *Afriq*, ki kheir gharib u muhrub budand. Shir-i mada ham bud, ki chand bacha-shir ha-munja zinda, va bachaha-yash buzurg shuda budand.

بعد چند ببر بسیار بزرگ دیدم  
از ببرهای هند و افریقا دو  
پلنگ سیاه هم دیده شد از  
افریق که خیلی غریب و  
مهیّب بودند شیرماده هم  
بود که چند بچه شیر  
هائجا زائیده و بچه هایش  
بزرگ شده بودند

*Palang-i zind*, *yasha-yi mukhtalif*, *kafirha-yi 'ajrb* al khilqa-yi *Afriq*, ki sadaha-yi gharib mikardand.

پلنگ زنده عای مختلف  
گفتارهای عجیب الخلقه  
افریق که صداهای غریب  
میکردند

bars\* of their cages. I was extremely tempted to stay and observe this lion a long while; but through the thronging of the crowds of spectators, this was impos-sible.

I saw several enormous *tigers*, *African* and *Indian*; two *black leopards*, from Africa, very singular and terrific. There was a lioness whose cubs had been born and bred on the premises.

There were many *leopards*, va-rious *chetahs*, strange-looking *hyaenas* from Africa that made curious noises



In short, I saw numerous cases, in each of which were various animals many kinds of monkeys, and the like. There were two *elephants*; one very large, that had been brought from *India*; the other from *Africa*. The *African elephant* differs much from that of *India*, its ears being much broader and larger. There were three *giraffes*, and a *zebra*, i. e., a *wild horse*, the body of which is in stripes, and very beautiful. Also many *bisons*, the *wild buffaloes* of *Africa* and the *New-World*; there were many, large and small; *buffaloes* (yaks?) of *Tibet*, from the sides of which so

Khulāsa qafashā-yi muta'addid didim, ki dar har yak anwā-i hoivūnāt bud. Meimunhā-yimukhtalifvagheira. Du *fil* bud, yaki bisyar buzurg, ki az *Hind* āvurda budand, digart az *Afrīqā*. *Fil-i Afrīq* bisyar tafavut ba *fil-i Hind* dāšt, gūshhā-yash khoil buzurgtar va pahntar bud. Sih *sarrāfa* bud. *Zabr* ham bud, ki *gār-i-asp* ast. *Badan-ash* khatt khatt va bisyar maqbul ast. *Bizūn* bud, ki *gū-i mīsh-i vahshī-yi Afrīq* va *Yangi Dūngā-st*; muta'addid budand buzurg u kūchik. *Gāv-i mīsh-i Tibbat* bud; az atraf-ash unqadr

خلاصه قفشهای متعدد دیدیم که در هر یک انواع حیوانات بود میمونهای مختلف و غیره دو فیل بود یکی بسیار بزرگ که از هند آورده بودند دیگری از افریقا فیل افریق بسیار تفاوت با فیل هند داشت کوشهای خیل بزرگتر و پهن تر بود

سه طرانه بود زیر هم بود که کور اسپ است بدنش خط خط و بسیار مقبل است بیرون بود که کامیش وحشی افریق و یکی دیاس متعدد بودند بزرگ و کوچک کامیش تبت بود از اطراف آنقدر پشم آریخته بود که

که بز میبین میکشید بسیار  
مهیّب بود

لاما که حیوانی است ملین شتر  
و گاو و ارغال و بز کوهی و غیره و  
بسیار تند میدوید تری  
باغچههای وسیع بود دوش  
معجز انواع ارغال و بز کوهی  
و آهو بود از هند و افریق  
مثلا ارغالی دیده شد بقدر  
اسپ باشا خهای بلند ضخیم  
تیز که هیچ شایستی به  
ارغالیهای ایران نداشت انواع  
خوک و کراز حیوانات عجیب  
دیگر هم آنقدر در آنجا بود  
که حساب نمی آید هر نوع

pashm avikhta bud, ki bi  
zamin mikashid; bisyar mu-  
hib bud.

Lāma, ki heivān-at mābein-i  
shutur, va gāv, va argālī, va  
buz-i kūhī, va gheira va bis-  
yar tūnd midavid, tuyi bagh-  
chahā-yi vasf bud, dour ash  
ma'jar. Anvāf-i argālī va  
buz-i kūhī va āhū bud az  
Hind va Afrīq, masalan  
argālī dida shud bi qadr-i  
asp, bā shakhha-yi buland-i  
zakhim-i tiz, ki hich shaba-  
hatr bi argālīha-yi Iran na  
dasht. Anvāf-i khūg u gurūz,  
heivānāt-i 'ajb-i digar ham  
unqadr dar un jā bud, ki bi  
hisab na mīyad. Har nov-i

much wool hung as to trail  
on the ground; they looked  
very ferocious.

Llamas, an animal between the  
camel, ox, argali, ibex, and  
other species, and which runs  
very fast, were kept in spa-  
cious gardens enclosed with  
railings. There were argalis,  
ibexes, and antelopes, from  
India and Africa; for in-  
stance, there was one argali  
as big as a horse, with long,  
straight, sharp horns, having  
no resemblance to the argali  
of Persia. Also various kinds  
of swine and wild boars;  
curious animals, too, of other  
species, and in such varieties,  
were collected in that place

حیوانی که در هر اقلیمی بوده  
در آنجا جمع نموده اند در  
کمال نظافت و پاکیزگی  
خوراک هر یک را میدهند

انواع طوطیها و طاووسها و  
قزاقاولهای طلایی استرالیا که  
بسیار قشنگ بود انواع مرغهای  
خوش رنگ در قفسی بهمیار  
بزرگ مشغول پرواز و بازی  
بودند

خلاصه اسم رئیس این باغ  
وحش که سرد فاضل عالی  
است حکیم بودینوس است

heivani, ki dar har iqlimi  
buda, dar un ja jam namuda  
and, dar kamali nazafat u  
pakizagi khurak-i har yakra  
midihand.

Anva-i tufihā va tāūs-hā va  
qarāqūl-hā-yi tilā-yi Ustrā-  
lā, ki bisyar qashang bud,  
anva-i murgh-hā-yi khush-  
rang dar qafas-i bisyar bu-  
zurg mashghul-i parvāz u  
bazi budand.

Khulasa ism-i rais-i in bāgh-i  
vash, ki mard-i fuzil-i ali-  
mi-st, Hakim Budinus ast.

as cannot be computed. All  
sorts of animals, wherever  
they may naturally exist,  
have been there brought to-  
gether, and are there fed with  
all care and cleanliness.

Various parrots, peacocks,  
golden pheasants of Australia,  
that are very pretty, were  
there; also many kinds of  
birds with magnificent plu-  
mage were flying about and  
disporting in large cages.

The name of the director of  
these Zoological Gardens is  
Doctor Bodinus, a learned and  
distinguished man.



*A visit to Krupp's works.*

At an hour to sunset we arrived at the works of *M. Krupp*, who came himself to the railway (to meet us). He is a tall, thin old man. He has himself, in a certain space of time, created the whole of these works and from this place he supplies cannon for all governments. Guns of every description, such as large cannon for forts, cannon for ships, and cannon for field use in campaigns, are all manufactured here.

His plant and steam works resemble a mighty city. He

*Dīdan-i kārkhāna-yi Krūp.*

Yak sa'at bi ghurub munda-rasidim bi *kārkhāna-yi Krūp*. *Musya Krūp* khud-ash sar-i ruh-i nham amada bud. Shakha-i pir-i bulandqadd-i laghir-st. Tamam-i in kār-khāna-ra khudash sukhta ast. *Tūp-i* kull-i duvalra az inja midihad. *Anva'-i* tūpha az *tūp-i* buzurg-i qaf'a va *tūp-i* kashfī va *tūp-i* jang-i sahrāi hama inja sukhta mishavad.

*Dastgāh* va *kārkhāna-hā-yi bukhār* misl-i yak shahr-i

دیدنی کارخانه کروب

یک ساعت بغروب مانده رسیدیم  
بکارخانه کروب مسبب کروب  
خودش سر راه آهن آمده بود  
شخص پیر بلندقد لاغری است  
تمام این کارخانه عمار خرویش  
ساخته است توپ کل دول را  
از اینجا میدهد انواع توپها  
از توپ بزرگ قلعه و توپ  
کشتی و توپ جنگ صحرایی  
همه اینجا ساخته میشود

دستگاه و کارخانههای بخار  
مثل یک شهر عظیمی است

employs 15,000 workmen, for the whole of whom he has erected houses and lodgings, paying them salaries and wages. After deducting his *expēditure*, his own yearly income amounts to 600,000 *tumāns*.

We went to the shop of the *steam hammers*. They are wonderful hammers, like *moun-tains*; and worked by *steam*, are used for forging cannons. They make these of any pattern they desire. When the hammer strikes the gun, the floor of the workshop groans and trembles. It was a marvellous thing.

azimi-st. Punzadā hazār  
‘amala darād, ki bi jihat-i  
hama khāna va nishman  
sakhtā va muzd u kharj mi-  
dihad. Ba’d az vāz-i ma-  
khārij-i sālī shish-sad hazār  
tumān naghd madakht-i  
khud-i ust.

Khulāsa bi kārkhāna-yi cha-  
kush-i bukhār raftim. Cha-  
kushhā-yi gharbi-st, misl-i  
kuh. Ba zār-i bukhār bi an-  
gārā-yi tūp mikhurad. Bi har  
tarkīb, ki bikhāband, unrā  
durust mīnānd. Vakti ki  
chakush bi tūp mikhurd, za-  
min-i kārkhāna sada mīkard  
va mīlārzd. Chizi gharbi-st.

هائزده هزار عمله دارن که  
بجهت همه خانه و نشیمن  
ساخته و مز و خرج میدقد  
بعد از وضع مخارج سالی  
ششصد هزار تومان نقد  
مداخل خود اوست

خلاصه به کارخانه چکش  
بخار و تنیم چکشهای غربی  
است مثل کو با زور  
بخار بالنکاره توب میخورن  
بهر ترکیب که بخوانند آنرا  
درست میکنند و تنیمه چکش  
به توب میخورن زمین کارخانه  
صدا میکند و میلرزید چیز  
غربی است

Hama-yi karkhūnāz gashia,  
ba'zī tnpā-yi buzurg va ku-  
chikrā andākhtand, ba'd raftim  
bi khāna, ki mu'eyyan karda  
budand. Unja shām khurdim.  
Shām-i khubrī dadand. Di-  
rakhtidar nāranjistān-ikhāna  
dāda ahud, ki barg-i un du  
zar' u nim tul va nim zar'  
arz dasht.

Chakush-i bukhār ba vujud-i  
fūsila-yi ziād bi in utāq,  
zamin-i anjirā misl-i hangūm-  
i zalzala bi harakat minvurd.

Yak tūp-i tahpur-i shish pound-  
i bisyar āla Musyū Krūp ba

فیه کارخانه را کشته بعضی  
توپهای بزرگ و کوچکی را  
انداختند بعد رفتیم بخانه  
که معین کرده بودند آنجا شام  
خوردیم شام خوبی دادند  
درختی در نارنجستان خانه  
دیدم شد که برگ آن پود  
درع و نیم طول و نیم نرع  
عرض داشت .

چکش بخار با وجود فاصله  
زیاد باین اطاق زمین آنجا را  
میشل فشکام زبله بحرکت  
میدارد

یک توپ تپهر شش پوند  
بسیار اعلی مسبو کرپ با

We went all over the works,  
and they turned out some  
large and some small cannon.  
We then went to a house  
which he had prepared, and  
there we dined. He gave us  
an excellent dinner. In the  
conservatory of this house  
we saw a tree, the leaves of  
which were two ells (seven  
feet) long, and half an ell  
(twenty-one inches) wide.

The steam-hammers, in spite  
of their great distance from  
this room, made the earth  
shake here as though there  
had been an earthquake.

M. Krupp made us a present  
of a most magnificent breech-



loading six-pounder cannon,  
with all its appliances.

*Description of the Rhine.*

We next reached *Coblentz*.  
The train stopped; the Governor of the place, with others, came to an audience. The guns of the fortress fired a salute. It is a large place.

We crossed the *Rhine* river by a bridge, the river being narrow, with hills on either side. The bank of the river is all villages, towns, vineyards, cherry-trees, and the like. The cherries were ripe and the trees laden with fruit. Each vine was bound to a

tamam-i asbab bi ma pish-kash kard.

*Beyān-i rūdkhāna-yi Rān.*

Bi shahr-i *Kāblāns* rasidim. *Kalaska* istada hakim-i unja va gheira bi huzar amadand. az qal'a-yi unja tup andakhtand. Shahr-i buzurgt-st.

Az pul-i rūdkhāna-yi *Rān* guzashtim. Inja rūd-i *Rān* kam 'arz mishavad, va tafseini un kuh ast. Kanari rūdkhāna hama diha va qasaba va zara'at-i angur va dirakhti gilisa va gheira bud. Gilashā ham rasida va purbar bud. Har takrā bi yak chub qutur

تمام اسباب بما پیشکش کرد

بیان رودخانه رن

بشهر کابلنس رسیدیم کالسکه ایستاده حاکم آنجا و غیره  
محصور آمدند از قلعه آنجا  
توپ انداختند شهر بزرگتر

از پل رودخانه رن گذشتیم  
اینجا رود رن کم عرض میشود  
و طرفین آن کوه است کنار  
رودخانه همه ده و قصبه و  
زراعت انگور و درخت کیلاس  
و غیره بود کیلاشها هم رسیده  
و پربار بود هر تکه را بیک  
چوب قطور بسته اند تمام

کوه و زمین تاکستان است شراب مشهور آن از همین انگورها عمل میآید	basta and. Tamām-i kuh va zamin takistan ast. <i>Sharāb-i</i> mashhur-i <i>Ran</i> az hamin an- gurha 'amal miyād.	stout stake. The whole hill- side and the plain is one continuous vineyard, the fa- mous <i>Rhein-wein</i> being pro- duced from these very vines.
طرفین رودخانه راه آهن و متصل کالسکه بخار در حرکت است راه کالسکه عراده و پیاده و هم است خیلی پاکیزه و تمیز تمام زمین گلستان است و همه کوهها و صحراها انگریز و درخت میوه و باغچههای گلکاری و خیابان و بانده مسافت شهر و قصبه است آدم حیرت میکند و از تماشا سیر نمیشود	Tarāfein-i rūdkhāna rāh-i āhan va muttasil kālaska-yi bukhar dar harakat ast. Rāh- i kālaska-yi 'arrāda va pīā- darou ham ast, kheilī پاکیزه va tamīz. Tamām-i zamin gul- listan ast, va hama kuhha va sahrāha angur va dirakht- i miya va baghehahā-yi gul- kari va khumbān, va bi andak masafat shahr va qasaba ast. Adam heirat mīkunad va az tamāsha sīr na mishavad.	On either side of the river there is a railway, and trains run continually. There are also roads for carriages, wag- gons, and pedestrians, well made and kept. The whole region is a garden. All the mountains and plains are grape-vines, fruit-trees, flow- er-gardens, and avenues; with towns and cities at frequent intervals. One won- ders, and is never tired with admiring.
تکنتك قصرهای خوب و	Taktak qasrah-yi. khub va	Every now and then a beauti-

ful solitary pavilion, with large and small summer-houses, in the best taste and of the most graceful forms, are seen erected on the hills overlooking the stream, like a paradise. We also noticed some ruins of old castles on the mountains and on the river bank. The passing of the trains, the buildings, the verdure and flowers, both natural or artificial, put one beside one's self. For several leagues our road was (through a country) similar to that seen on first arriving in the land of Gilan and by the river Safid-rud.

kushkha-yi buzurg u kuchik  
az rû-yi salîqa bâ kamal-i  
qaabangi dar kanar-i rûdkha-  
na va bala-yi kûhha, ki  
mushrif bi rûdkhâna ast,  
sâkhta and, misl-i bihisht.  
Ba'zî asar-i qal'a, kharâbâhâ-  
yi qadim dar kûhha va kanar-  
i rûdkhâna dîda shud. Ta-  
raddud-i kâshakâhâ-yi bukhar  
va 'imârât va sabzâhâ va  
gulha-yi tab'î va masnû'î  
âdamrâ valih mîkard; ta  
chand farsang râh shabih bud  
bi avval-i vurûd-i khak-i  
Gilan va rûdkhâna-yi Safid-  
rud.

کوشکهای بزرگ و کوچک از  
روی سلیقه با کمال تشنگی  
در کنار رودخانه و بالای کوهها  
که مشرف بر رودخانه است  
ساخته اند مثل بهشت  
بعضی آثار قلعه خرابهای  
قدیم در کوهها و کنار رودخانه  
دیدم شد تیرد کلسه های  
بخار و عمارات و سبزها و  
کلهای طبیعی و مصنوعی آدم  
را والد میکرد تا چند فرسنگ  
راه شبیه بود بآب و در خاک  
گیلان و رودخانه سفید رود



بعضی اوقات راه کالسکه ما از روی پشت بام خانها و کوچهای دهات میگذشت خلاصه بتعریف نمی آید	Ba'zi ouqat rah-i kâlsaka-yi ma az rû-yi pusht-i bâm-i khanahâ va kuchahâ-yi dihat miguzaşt. khulâsa bi ta'rîf na miyad.	Sometimes our trains passed over the tops of the roofs of houses in streets of villages. In short, it was indescribable.
سرحد آلمان و بلجیک	Sarhadd-i Almân u Baljîk.	The frontier of Germany and Belgium.
قدری که رفتیم بیرون خانه کوچی رسیدیم پل کوچکی هم داشت سر حد بلجیک و آلمان کوچهایی رو بخانه است اما خداوند عالم قادر طوایف و ممالک را چگونه از ۳۰ سزا کرده که عقل حیوان است در آن واحد یکبار آتم زبان مذهب وضع خاک آب کوه زمین تغییر کرد که هیچ	Qadri ki raftim bi rûdkhâna- yi kuohiki rastidm. Pul-i ku- chikr ham dasht. Sarhadd-i Baljîk va Almân gûya hamin rûdkhâna ast. Amma khudâ- vand-i 'Alam-i Qâdir tavûf u mamâlikrâ chigûna az ham siva karda, ki 'aql heirân ast! Dar an-i vahid yakbara âdam, zabân, mazhab, vaz', khak, âb, kub, zamin taghyr kard, ki hich shabâhatî bi	We went on, and shortly reached a small stream with a little bridge over it, which appears to form the frontier between Germany and Belgium. But what a difference has the All-Wise and Almighty Crea- tor placed between the two nations and the two coun- tries! Man's mind is lost in amazement thereat. In one moment a total change came

شبهاتی به آلمان نداشت  
 کوهها قدری بلند تر و پر  
 جنگل عوا سردتر زبان همه  
 فرانسه مردمانش ظریفتر وضع  
 و لباس قشون و مخلوق بلبل  
 تغییر کرد و جمیع اهل بلجیک  
 زبان فرانسه حرف میزنند  
 زبانی هم خردشان علیحده  
 دارند مذهبشان اغلب کاتولیک  
 است

Alman na dasht. kuhh qadr  
 bulandtar va pur jangal, havā  
 sardtar, zabān hama farānsa,  
 marduman-ash faqrirtar, va  
 u libās-i qushun va makhluq  
 bil-marra taghyr kard; va  
 jamf-i ahl-i Baljik zabān-i  
 farānsa harf mizanand. Za-  
 bān ham khud-i-shan 'ala-  
 hidda dārand. Mazhab-i-shan  
 aghlab kātulik ast.

over the people, the lan-  
 guage, the religion, the ap-  
 pearance of the land and  
 water, mountains, and plains;  
 — all were different, nothing  
 here resembling what is in  
 Germany. The hills are some-  
 what higher and more woo-  
 ded, the air is colder, all  
 speak French, the people are  
 somewhat poorer, the style  
 and costume of soldier and  
 civilian utterly different. The  
 whole population of Belgium  
 speak French, though they  
 have a special dialect of their  
 own; they are chiefly of the  
 Catholic religion.

## در وضع آلمان

در آلمان زن‌ها خیلی مشغول کار  
و زحمت هستند بخصوص در  
امر زراعت و باغبانی خیلی  
بیشتر از مردمانشان کار  
میکند

کوش اسپه‌ای کالسکه و غیره  
را در آلمان با ماهوت قهرمز  
و غیره میپوشانند که از مکس  
محفوظ باشد

در برلین و سایر شهرها اطفال  
کوچک کوله‌بار سربازی بدوش  
بسته توی کوله‌ها میدویدند  
و شیهیه میزدند که از طفولیت

## Dar vaz-i Almān.

Dar Alman zanhā kheilī mash-  
ghul-i kār u zahmat hastand;  
bi khusts dar amr-i zarʿāt  
va bāghbāni kheilī bishtar  
az mardumān-i shan kār mi-  
kunand.

Gush-i asphā-yi kālaska va  
ghairarā dar Alman bā mā-  
hut-i qirmiz va gheira mi-  
pushanand, ki az magas  
mahfuz bashad.

Dar Berlin va sair-i shahrhā  
atfāl-i kuchik kulabar-i sar-  
bāz bi dush basta tuyi ku-  
chahn midavand va sheipur  
mizand, ki az tufulyat

## Remarks about Germany.

In Germany the women are  
very hard-working; especially  
at agriculture and in gard-  
ening they do much more  
than their husbands.

The ears of the carriage-hor-  
ses, and others, are covered  
over with red and other co-  
loured cloths, as a protection  
against the flies.

In Berlin, and in other towns,  
the little boys fasten sol-  
diers' knapsacks on to their  
backs, run about the streets,  
and play on fifes. So that  
they thus, from infancy



unharā 'adat bi lashgarī mī-  
dihand.

*Sangfarsh-i kūchakūrā* biyār  
khub mīkunand. Sangharā  
murabbā<sup>c</sup>, kuchik burīda,  
kar miguzarand, khoīlr khub  
bi ham vaal mīkunand.

*Ajūrhā-yi Firangistān* mīal-i  
'ajūrhā-yi Irān murabbā<sup>c</sup> va  
buzurg nīst; balki tarkīb-i  
'ajūr-i tarāsh-i Tahrān ast.

*Dar vaz'-i Baljīk.*

Mamlakat-i Baljīk biyār uzad,  
va ratq u fatq-i umūrāt bā  
*majlis-i Parlāmānt* ast, ki  
vaktā unja jam' shuda hukm

آنها را عادت باشکری میدهند

سنگ فرش کوچه را بسیار خوب  
میکنند سنگها را مربع کوچک  
پوشیده کار میکنند خیلی خوب  
به هم وصل میکنند

آجرهای فرنگستان مثل آجرهای  
ایران مربع و بزرگ نیست  
بلکه ترکیب آجر تراش طهران  
است

در وضع باشک

مملکت بلجیک بسیار آزاد و  
رتق و فتق امورات با مجلس  
پارلمنت است که وکلا آنجا

upwards, learn to be soldiers.

They pave their streets with  
stone most artistically. They  
use stones cut into small  
squares, and join them to-  
gether very closely.

The bricks of Firangistān are  
not like those of Persia, large  
and square, but are of the  
shape of the cut bricks of  
Tehrān.

Remarks about Belgium.

The kingdom of Belgium is  
very free, the ordering of all  
matters being in the hands  
of the Parliament, where the

جمع شده حکم میکنند  
مجلس پارلمنت عمارتی عالی و  
در شهر است حال هم باز بود  
و کلا جمع بودند

روزنامه نویسان این ولایت  
بسیار آزاد هستند هرچه  
بنویسند از هیچکس پاک  
ندارند

جمعیت بروکسل قریب یکصد  
و هفتاد و دو هزار نفر است  
جمعیت کل ده کروز کسری  
است مالیات قریب سی و هفت

mikunand. Majlis-i Parlāmant  
‘imrat-i ‘alī va dar shahr  
ast. Hāl ham bāz bud. Vu-  
kala jam‘ budand.

Ruznāmanavīsān-i in vilāyat  
bisyar āzād hastand. Har chi  
binavīsand, az hich kas bāk  
na dārānd.

Jam‘iat-i Brüksal qarīb-i yak-  
sad u haftad u du hazār nesf  
ast. Jam‘iat-i kull dah kurur-  
kasri-st; mālāt qarīb-i si  
u haft kurur; qushun dar

Deputies meet together and  
make laws. The Parliament  
House is a sumptuous edifice,  
and is in the city. It was in  
active session (when we arri-  
ved), the members being as-  
sembled.

The editors of the news-pa-  
pers in this country are ex-  
tremely free. Whatever they  
may write, they are in fear  
of no one.

The population of Brussels is  
of about a hundred and se-  
venty two thousand souls;  
that of all Belgium, ten cro-  
res and a fraction (five mil-  
lions). Its income is about  
thirty-seven crores, its army

کفرور قشون در وقت جنگ  
صد هزار نفر  
سابقاً تمام این مملکت تابع  
فرانسه بوده است چهل و دو  
سال قبل از این دولتی  
انگلیس و فرانسه و غیره جمع  
شده از آن دولت موضوع  
کرده به لیبرالیزم اول که  
داعی پادشاه انگلیس بوده  
داده اورا پادشاه کردند

سفر از بلژیک به انگلیس

صبح زود با کسالت بیخوابی  
شب پر خاسته بتعجیل رخت  
پوشیدیم بسیار سوز بود اهل

vakht-i jang sad 'hazār na-  
far.

Subiqan tamām-i in mamlikat  
tābi' i Holānd būda ast. Chi-  
hil u du sal qabl az in, dou-  
latein-i Inglis va Farānsa  
va gheira jam' shuda, az un  
doulāt mouzū' karda, bi  
Lībēralīz-i Awpal, ki da'ī-yi  
pādishah-i Inglis būda, dada,  
urā pādishah kardand.

*Safar az Beljīk bi Inglīs.*

Subh-i zūd ba kasālat-i bi-  
khabī-yi shab barkhista bi  
ta'jīl rakht پوشīdam. Biyār  
sard būd. ahl-i shahr ham

in time of war, one hundred  
thousand.

Formerly, the whole of this  
country was subject to Hol-  
land, but forty-two years ago,  
the kingdoms of England and  
France, with others, com-  
bined and separated it from  
that State, giving it to *Leo-  
pold I*, the maternal uncle  
of the Sovereign of England,  
and making him King.

*Journey from Belgium to  
England.*

In the morning we arose ear-  
lier than usual, thoroughly  
worn out with a sleepless  
night, and hastily dressed.



شهر م هنوز خواب بودند  
 یکفوج با موزیکان آمده پای  
 عمارت صف کشیدند سواره  
 بود پادشاه آمدند بکالسکه  
 نشسته از کوچهها و خیابانها  
 گذشته رسیدیم بکار همان  
 کالسکه عالی هرروزی حاضر  
 بود فوج سوار با موزیکان  
 وغیره بودند با پادشاه و باغ  
 کرده بکالسکه نشسته رانند

hanūz khnb būdand. Yak  
 fouj ba muzikan amada, pa-  
 yi 'imarat saff kashīdand;  
 savāra ham bud. Padishah  
 amadand. bi kulaska nishasta,  
 az kuchaha va khirabanha  
 guzashta, rasīdm bi gār.  
 Hamān kalaskaha-yi parti-  
 rūzi hazir bud. Fouj-i sarbaz  
 ba muzikan va gheira būdand.  
 ba padishah vidā<sup>c</sup> karda bi  
 kulaska nishasta rāndim.

It was very cold. The inhabitants of the city were still asleep. A battalion of infantry, with their band, arrived and were drawn up in front of the palace. There were also some cavalry. The King came. We took our seats in a carriage, drove through streets and avenues, and arrived at the railway station. The same train was there in readiness which we had used two days previously. A battalion of infantry, with band, was drawn up; others were also there. We said adieu to the King, took our seat and left.

از مملکت فلاندر عبور شد

Az mamlikat-i Flāncār 'ubur

We traversed the Flemish pro-

همه جا جلگه آبادی سبز  
چمن باغ و گل است اینجا  
بهران فامنی که عولاند باشد  
حرف میزنند خلاصه رسیدیم  
به بندر استانبول تجارتگاه  
معتبری است کشتیهای زیاد  
بیشتر شهر آبادی است از  
پروکسل تا اینجا سه ساعت  
کمتر راه بود کالسکه بخار  
امروز خیلی تند میرفت

مسئورین بلایک مرخص شده  
حاکم و کار کلانان استان  
به حضور آمده نطق روانی  
کردند بعد پیاده شده از  
اسکله داخل کشتی اعلیحضرت

shud. Hama ja julga, abadi,  
sabza, chaman, bagh u gul  
ast. Inja bi zabani Flamingi,  
ki Huland bashed, harf miza-  
nand. khulasa rasidim bi  
bandar-i Ustund. tijaratgah-i  
mu'abart-st. kashthai-yi zad  
bud, shahr-i abadi-st. Az  
Brüksal ta Inja si sa'at kamtar  
rah bud. kalaska-yi bukhār  
imruz kheili tund miraft.

Ma'murin-i Baljik murakhkhas  
shuda, hakim va karguzaran-  
i Ustan bi huzur amada nutq-  
i ziadi kardand. Ba'd piada  
shuda az askala dakhil-i  
kashtr-yi alahazrat-i padi-

vinces, where all was a flat  
plain, populous, green, grassy,  
full of gardens and flowers.  
In these parts the people speak  
Flemish; i. e., Dutch. We at  
length arrived at the sea-port  
town of *Ostend* — an impor-  
tant commercial town, where  
we found many ships. It is a  
flourishing place. We perfor-  
med the distance from *Brus-  
sels* in less than three hours,  
as the train travelled at great  
speed today.

The Belgian officials took their  
leave, and the Governor, with  
the functionaries of *Ostend* had  
an audience. They delivered  
very long speeches. We then  
alighted and passed from the

wharf on board the ship of *Her Most Exalted Majesty the Sovereign of England*, which was named the "*Vigilant*". *Mr Rawlinson* and the Englishmen who accompanied us led the way and performed the presentations.

The distinguished *Admiral* of the English ships who is named *M'Clintock*, has several times gone on Voyages to the islands of the North Pole, and enjoys a great reputation. He had come to meet us and was in the ship. There were also a great number of naval officers besides.

We went to the cabin specially designated for our use, and

*shāh-i Ingliš* shudim, ki mousum bi "*Vigilant*" ast. *Lāranshān sākib* va *Inglishān* ki hamrah-i mī budand, mu'arrafi va rāhnamayī mī kardand.

*Amīrāl-i mu'tabar-i kashtihā-yi Ingliš*, ki mousum bi "*M'Clintock*" ast, bi sūhat-i jazayir-i qutb-i shamālī chandīn daf'a rafta va mard-i ma'rufi-st. Istiqbal amada dar kashtī bud. Sahibmansabān-i digar-i bahri ham zīad budand.

Raftim bi utūq-i makhsus-i khud-i-mīn, nishastim. Kash-

پادشاه انگلیس شدیم که موسوم به «ویگیلانت» است لارنس صاحب وانگلیسهای که همراه ما بودند معرفی و راهنمایی میکردند

امیرال معتبر کشتی های انگلیس که موسوم به کلنتوک است و بسیار جدت جزایر قطب شمالی چندین دفعه رفته و مرد معروفی است استقبال آمده در کشتی چون صاحبان دیگر بحری هم زیاد بودند

وقتیم باطاق مخصوص خودمان نشستیم کشتی بسیار تندرو



خوبی است صدر اعظم با  
 عمله جات و بعضی دیگر در  
 کشتی ما و شاهزادگان و  
 سایرین در دو کشتی دیگر که  
 مهمل چین کشتی بود بودند  
 خیلی منتظر شدیم تا بارها را  
 آوردند و همراهان جاجا  
 شدند من بواسطه کسالت  
 باطاسی هائین رفته قدری  
 استراحت کرده بعد آمدن بالا  
 روی میز ما میوه‌ای خوب  
 بود علوی بسیار اعلی انکیر  
 سفید و سیاه بسیار معتبر  
 خوب میوه مزه که چیز  
 بسیار خوبی است خوب  
 کوچک هم بود بسیار شیرین  
 این میوه‌ها را کلاً در کوخانه

ti-yi bisyar tundra-i khubi.  
 st. *Sadr a'zam* ba 'amala'jat  
 va ba'zi digar dar kash-ti-yi  
 ma va shahzādagan va shirin  
 dar du kash-ti-yi digar, ki  
 misl-i hamin kash-ti bud, bu-  
 dand. Kheilt muntazir shudim  
 ta barhara avurdand va ham-  
 rahān ja-bi-jā shudand. Man  
 bi vāsita-yi kasālat bi utāq-i  
 pain rafta, qadrī istirahat  
 karda, ba'd āmadam بالا  
 Ruyi miz-i mā mivahā-yi  
 khub bud: hulu-yi bisyar  
 a'la, angur-i safid u siyah-i  
 bisyar mu'attar-i khub, miva-  
 yi mouz, ki chiz-i bisyar  
 khubi-st. Kharbuza-yi kuchik  
 ham bud, bisyar shirin. In  
 mivahara kulan dar garm-

there seated ourselves. The  
 ship is very handsome and of  
 great speed. *The Grand-Vizir*,  
 with our personal attendants,  
 and a few others, were in our  
 ship, the princes, and the  
 remainder, were in two other  
 vessels similar to her. We  
 waited a considerable time  
 for the baggage to be brought,  
 and our travelling companions  
 to take their places. On ac-  
 count of my drowsiness, I  
 myself went below and took  
 a little repose; after which I  
 went up again. On the table  
 I found some fine fruit, —  
 excellent peaches, white and  
 black grapes of exquisite  
 aroma, some banana fruits, —

صمل میآورند و قیمت آنها  
بسیار گران است مثلاً  
یکخوشه انگور را بدو هزار  
دینار میدهند و قس علی هذا

خلاصه را ندیم نهاری خوریم  
همراهان را نهاری خوبی داده  
بودند  
از بندر اوستاند الی دیور که  
اول خاک انکلیس است  
پنج ساعت راه است و این  
درهای مالش به طوفان و

khūna 'amal mi'avarand va  
qīmat-i unhar bisyar girān  
ast, masalan: yak khusha-yi  
angūr rā bi du hazār dinār  
midahand, va qiss 'ala hazī.

khulāsa rāndim, nahari khur-  
dim. hamrahān-rā nahar-i  
khubr dāda budand.

Az bandar-i Ustānd ilā Dīūr,  
ki avval i khak-i Inglis ast,  
panj sā'at rah ast va in Daryā-  
yi Mānsāh bi tufān va movj-i  
ziād ma'ruf ast, ammā, al

which are very nice. There  
was also a small melon, —  
very sweet. These fruits are  
all raised in hothouses, and  
the price of them is very high.  
For instance, they sell a single  
bunch of grapes for two thou-  
sand (Persian mites about  
twenty pence English); from  
whence the rest may be in-  
ferred.

Well, we sailed on, and we had  
our luncheon. They gave our  
suite an excellent meal.

From the port of *Ostend* to  
*Dover*, — the first place on  
the coast of England, — it  
takes five hours to cross; and  
the sea of the *British Chan-*

*nel* is much noted for its storms and roughness. But, thanks be to God Most High, — the sea was very calm like the palm of one's hand, so that no one was incommoded. It was like a trip on a river. Behind us followed three ships, while two large ironclad ships of war accompanied us, to show us honour, the one to our right, the other to our left. Occasionally they fired guns. When we had advanced a certain distance, there appeared another ship, with two turrets, and each turret with two guns; which turrets they

hamdu l'llahi. ta'āla, darya  
bisyar āram misl-i kaf-i dast  
bud. Ahval-i ahadi bar ham  
na khurd, misl-i sirhat-i ra.  
yi rudkhana bud. Az 'aqab-i  
sar-i ma si kashti bi radif  
mimad. Du kashti-yi buzurg-  
i jangi-yi zarpush, ham yaki  
dast-i rast-i ma, digari dast-  
i chap barayi ihtiram mi-  
madand, gahi tip miandakha-  
tand. qadri ki raftim, kashti-  
yi digari amad, ki du burj  
va dar har burji du top dasht.  
Burj-ra bi har taraf ki mi-  
khastand migardand. In

مسرح زياد معروف است اما  
للحد لکه تعالی دریا بسیار آرام  
مثل کف دست بود احوال  
احادی بر من بخورون مثل سیاحت  
روی رودخانه بود از عقب  
سر ما سه کشتی برزید  
میآمد دو کشتی بزرگ جنگی  
زیر پوش من یکی دست راست  
ما دیگری دست چپ برای  
احترام میآمدند گاهی توپ  
میانداختند قدری که رفتیم  
کشتی دیگری آمد که دو برج  
و در هر برج دو توپ  
داشت هرچرا بر طرف  
میخواستند میگرداندند این



کشتی هم آهن پوش است  
 گفتند زور پتچ هزار اسپ  
 دارد دیوار کشتی ۴ چندان  
 از دریا بلند تر نبود میکنند  
 کسلوئه تپه‌های این کشتی  
 کشتیهای دیگر را خورد میکند  
 دو سه تیر از تپه‌های آن  
 انداختند بسیار صدا میکرد

کشتیهای تجارتی و غیره بسیار  
 آمد و رفت میکردند تا  
 نزدیک شدیم بسواحل انگلیس  
 که های کنار دریا پیدا شد  
 کشتی جنگی زیادی با استقبال  
 آمد به تیر انداختند روی

kashti ham nahanpush ast.  
 Guftand zur-i panj hazar asp  
 darad. Divāra-yi kashti ham  
 chandan az daryā bulandtar  
 na-bud. Miguftand gulula-yi  
 tūp-hā-yi in kashti kashtihā-yi  
 digar rā khurd mikunad. Du  
 si tir az tūp-hā-yi an andakh-  
 tand, bisyar sada mikard.

Kashtihā-yi tijarati va gheira  
 bisyar amad u raft mikar-  
 dand, ta nazdik shudim bi  
 savāthil-i Inglis. Kuhā-yi  
 kanār-i daryā paida shud.  
 Kashti-yi jangī-yi zindī bi

can turn round in any direc-  
 tion they choose. This ship  
 also is covered with iron,  
 and, as they said, has a  
 steam power of five thousand  
 horses. The ship's sides were  
 not high out of the water.  
 They informed me that the  
 projectiles from her guns  
 would smash to pieces the  
 other ships. They fired two  
 or three rounds from her  
 guns, which made much noise.  
 Many merchant ships came and  
 went, as well as others. At  
 length, as we neared the  
 English coasts, the hills on  
 the sea-shore became visible,  
 and a large number of men-

دربار از کشتی و قایق  
و کشتیهایی بخار بزرگ که  
بزرگان و نجیبانی انگلیس  
در آنها نشسته بتماشای آمده  
بودند بر بوم کوههای سواحل  
چندان بلند نیست و سنگش  
سفید رنگ مثل معدن کج  
است

خلاصه کشتی رسید به بندر  
دوور سکوی سنگی طولانی ساخته  
اند تا کشتی در بندر از موج  
و طوفان محفوظ باشد خیلی  
توی دربار آمده است بالای  
آن زن و مرد و خانها و

i istiqbal amad. Hama tuj an-  
dakhtand. Ru-yi darya az  
kashtri va qayiq va kashthar-  
yi bukhar-i buzurg, ki bu-  
zurgan va nujabar-yi Inglis  
dar unha nihasta bitamashat  
amada budand, pur bud.  
Kuhha-yi savahil chandan  
buland nist va sang-ash sa-  
fidrang mist-i ma'dan-i gach  
ast.

Khulasa kashtri rasid bi bandar-  
i *Davar*. Sakku-yi sang-i-yi  
tulani sukhta and, ta kashtri  
dar bandar az mouj u tufan  
mahfuz bashad, kheili tu-yi  
darya amada ast. Balu-yi un  
zan u mard va khaunuma va

of-war hove in sight, coming  
to meet us. They all fired  
guns. The surface of the sea  
was covered with ships, and  
boats, and large steamers,  
in which the magnates and  
nobles of the English had  
seated themselves, and were  
come forth to witness the  
spectacle. The hills on the  
coast are not very high:  
their stones are white, like  
quarries of lime.

Our ship now reached the port  
of *Davar*, where they have  
constructed a long stone pier,  
so that the ships in the har-  
bour may be safe from storms  
and the waves. It projects a  
great distance into the sea.

Upon it were women and men, ladies and nobles, infantry and cavalry, in great numbers. Here we stopped. The sons of her Majesty the *Queen of England*, with the Secretary for Foreign Affairs, *Lord Granville*, and the notables and authorities of *London*, had all arrived, — the second son of the Sovereign, the *Duke of Edinburgh*, — and the third son, *Prince Arthur*. We stood up in the ship; the Sovereign's sons, the Foreign Secretary, and the Chief Usher of the Sovereign, — a man of consideration and official in waiting, came. We went

nujaba va afraji va savar-i bi-syar budand. Inja istadim. Pesarha-yi a'lahazrat-i padishah-i Inglis-tan ba vazir-i duval-i kharija Lord Granville va a'yan va ashrat-i Landan hama amada budand. Pesar-i vasati-yi padishah Duke Edinburg va pisar-i siyumi Prince Arthur. Dar kashti istadim, pisarha-yi padishah, vazir-i kharija, ishik aghasht bashi-yi padishah, ki mard-i mu'tabar va ham pishkhidmat bashi-at, tu-yi kashti amadand. Raftim tu-yi utaq, nishasta suhbat

تجربا و اشراج و سوار بسیار بودند اینجا ایستادیم پسرهای اعلیحضرت پادشاه انگلستان با وزیر دول خارجه لورد گرانیل و اعیان و اشراف لندن همه آمدند پسران پسر وسطی پادشاه دوك امپوراك و پسر سیمی پرنس اتریر در كشتی ایستادیم پسرهای پادشاه خارجه اشيك آقاسی باشی پادشاه كه مردی معتبر و پیشخدمت باشی است تری كشتی آمدند رفتیم تری اطاق نشسته صحبت کردیم تا



بارها از کشتی بیرون  
 پسر دومی ملکه جوان بشیر  
 خوشروی با بنیه است  
 چشمهای زاغ و قدری ریش  
 دارد قدش چندان بلند  
 نیست ستمش باید بیست  
 و هفت هشت سال باشد  
 پسر سیمی که از او کوچکتر  
 است قدی رویش باریکتر  
 و چنان کمتر است ایشیک  
 آقاسی باشی اسمش کور  
 سیدنی مرن پیری قوی بنیه  
 است

خلاصه برخاسته از اسکله بالا  
 رفتیم از حمام و جمعیت غریبی  
 بود سوار کسکه بخار شدیم  
 من و پسرهای پادشاه و صد

kardim, ta barhar az kashtr  
 burdand birun. Pesar-i du-  
 yami-yi malika javun-i bis-  
 yar khesru-yi ba-bunyat-st,  
 chashmha-yi zagh va qadri  
 rish darad. qadd-ash ebandan  
 buland nist. Sinn-ash bayad  
 bist u haft, haast sal bashad.  
 Pesar-i siyumi, ki az u kuchik-  
 tar ast, qadri ru-y-ash barik-  
 tar va jussa-y-ash kamtar  
 ast. Ishik aghasi bashi, ism-  
 ash Lord Sidney, mard-i piri,  
 qavibunyat-st.

Khulāsa barkhista az askala  
 bala raftim. Izdiham va ja-  
 m'at-i gharibi bud. Savār-  
 i kalaska-yi bukar ahudim.

into the cabin, sat down, and  
 conversed until the baggage  
 was carried out of the ship.  
 The Queen's second son is a  
 youth with a very pleasing  
 countenance, and stout. He  
 has crow's eyes (bluish grey)  
 and a small beard, in stature  
 he is not tall; his age must  
 be twenty-seven or twenty-  
 eight. The third son is shorter  
 than he, and his complexion  
 is darker, his body slighter.  
 The Chief Usher (Lord Cham-  
 berlain) is named Lord Syd-  
 ney. He is a robust old man.

At length we rose and went  
 up on the jetty, where there  
 was a wonderful assembly.  
 We took our seat in a railway

Man u pisarhā-yi Padishāh  
 va sadr a'zam va vazir-i  
 kharija-yi Inglis va pishkhid-  
 mat bashi dar yak kālaska  
 nishastim. Pisyar kalaskahā-  
 yi khubr bud, hreh chunin  
 vāgunhā dīda na-shuda bud.  
 Ahista chand qadami raftim  
 bi 'imārati-ki ghazā hāzir  
 kardā budand. Prda shudim.  
 Man raftam bi utāq-i kuchiki  
 Haktm al-Mamalik, ki chandī  
 bud injā bud, drda shud  
 ba'd guftand *hākim-i shahr-i*  
*Dāvar* nuqū hāzir kardā ast,  
 bāyad bikhānad. Raftm bi  
 talari balla-yi pilla-yi bulandī

اعظم و وزیر خارجه انگلیس و  
 پیشخدمت باشی در یک  
 کالسکه نشستیم بسیار کالسکه  
 های خنق بود هیچ جا چنین  
 واکونها دیده نشده بود آهسته  
 چند قدمی رفتیم بهمارتیکه  
 غذا حاضر کرده بودند پیاده  
 شدیم من رستم به اطاق  
 کوچکی حکیم المالک که  
 چندی بود اینجا بود دیده  
 شد بعد گفتند حاکم شهر  
 داور نطقی حاضر کرده است  
 باید خوانند رستم بتلاری  
 بالای پله بلندی ایستاده نه

carriage, — I, the Sovereign's sons, the Grand Vazir, the Foreign Secretary, and the Principal Official in Waiting, being together in one compartment. They were exceeding beautiful carriages; none such had hitherto been seen. We gently went forward a few feet; and, at a building where they had prepared food, we alighted. I went into a small room. The Hakim al Mamalik, who had been here some time, was admitted. They then told me the Governor of the town of *Dover* had prepared a speech which he must recite. I went into a

istāda. Hama shāhādāha va  
a'yan-i Inglis, shāhādāha  
va sair-i noukarān-yi mā bu-  
dand. Hakīm nuṭq-i-rā mufas-  
salan khānd; bisyar ta'rif u  
tamjīd az mā bud. Mā ham ja-  
vāb dādīm. *Lāransūn* bi in-  
glis be'ān kard; mardum dast  
mizadand. Bā d bargashta  
raftīm sar-i nahār. Hamrāhan  
hama būdand. Ghaza-yi garm-  
i pukhta va miva va gheira  
āvurdand, khurdīm. Bā d  
barkhāsta bāz bi hamān ash-  
khās dar kalaska-yi bukhār  
nishasta rāndīm. Hama jā

hall and stood at the top of  
a high flight of steps, the  
whole of the English princes  
and notables, our princes and  
others, with our servants,  
being present, and the Go-  
vernor (Mayor) recited his  
speech at great length, in  
which there was much praise  
and laudation of us. We re-  
plied, and *Rawlinson* explai-  
ned in English. The people  
clapped (their) hands. Retur-  
ning from thence, we went  
to breakfast, accompanied  
by all the princes. They ser-  
ved hot cooked food, fruit,  
and other things, of which  
we partook. Then arising, we  
returned to our train, and

شاهزادها و اعیان انگلیس  
شاهزادها و سایر نوکرهای ما  
بودند حاکم نطقی را مفصلاً  
خواند بسیار تعریف و تمجید  
از ما بود ما هم جواب دادیم  
لارنسون با انگلیسی بیان کرد  
مردم دست میزدند بعد  
برگشته رفتیم سر نهار همراهان  
هم بودند غذای گرم پخته  
و میوه و غیره آوردند خوردیم  
بعد برخاسته باز با همان  
اشخاص در کالاسکه بخار  
نشسته راندیم همه جا از بغل



کوه و دره میرفتیم از تونلهای  
متعدد گذشتیم که دوتای  
از آنها بقدر ربع فرسنگ و  
بسیار تاریک و خفه بود

az baghal-i kuh va darra mi-  
raftim. az tunal-ha-yi muta'ad-  
did guzashtim, ki du ta-yi  
az ān-ha bi qadr-i rub-i far-  
sang va bisyar tārīk va khafa  
bud.

زمین انگلیس هیچ شباهتی  
بسیار زمینها ندارد چنانکه زیاد  
دارد درختهای قوی آبادی  
متصل زراعت زیاد تمیل انگلیسها  
معروف دنیاست ضرور بنویشتن  
نیست

Zamin-i Inglis hich shabahati  
bi asir-i zamin-ha nadarad. Di-  
Jangal-i ziyad darad: Di-  
rakhthā-yi qavi, ābādī-yi  
muttasil, zar'at-i ziyad. Ta-  
mavvul-i Inghlisha ma'ruf-i  
dunya-st zarūr bi navishtan  
nīst.

took our seat in a railway-  
carriage with the same per-  
sonage. We started. Every-  
where we passed over the  
bosoms of mountains and  
across valleys, traversing  
numerous tunnels, of which  
two were about a quarter of  
a league in length, very dark  
and suffocating.

The country in England has  
no resemblance to that in  
other territories. It has much  
forest, large trees, population  
without interval, and enor-  
mous cultivation. The wealth  
of the English is famous  
throughout the world, there  
is no need to describe it (here).

We passed by the town and outlying districts of *Chiselhurst*, the abode of Napoleon III, and where he died. His tomb is also there. The train travelled at so furious a rate that it was impossible for one to distinguish any place. From the rapidity of our motion, fire came out of the wheels, and one carriage caught fire. It wanted but little for all to be burnt. They stopped the train, got down, and extinguished the fire. All was right, and again we went on until we reached the beginning of the city of *London*. Again it is impossible to des-

Az nazdik-i qasaba va abad-  
yi *Chiselhurst* guzashtim, ki  
maqarr-i Nāpulyūn-i Siyūm  
buda. Ham anjā fout shuda  
ast. Qabr-ash ham anjā-st.  
Kālaska-yi bukhār bi touri  
tund miraft, ki imkān na-  
dasht kas jār-ā bibīnad. Az  
bas tund miraft, az ārrāda-  
hā atash dar amād. Yak ka-  
laska sukht. Kam munda bud  
ki hama bisuzad. Kālaska-ha-  
rā nigah dāhta āmadand  
pān, khamush kardand, du-  
rust shud. Du bara bi rāh  
uftādīm tā rastīm bi avval-  
i shahr-i *London*.

digar ābādī va jam'iat va

از نزدیک قصبه و آبادی  
شیشلهرست گذشتیم که مقر  
ناپلئون سوم بوده و آنجا فوت  
شده است قبرش هم آنجا است  
کالسکه بخار بطوری تند  
میرفت که امکان نداشت  
کسی جایی را ببیند از پس  
تند میرفت از عرکها آتش  
درآمد یک کالسکه سوخت  
کم مانده بود که همه بسوزد  
کالسکه ها را نگاهداشتند  
آمدند پانین خاموش کردند  
درست شد دوباره تراه افتادیم  
تا رسیدیم باول شهر لندن

دیگر آبادی و جمعیت و

buzurgt-yi shahr va kasrat  
rāh-i ahan, ki 'ala 'l itisal  
kālasā az har taraf 'ubūr u  
murūr mikanad va az dād-i  
karkhānah va gheira ma-  
mittavūn shārḥ dād. mā az  
rā-yi pusht-i būmhā mirūn-  
dim.

بزرگی شهر و کثرت راه آهن  
که علی الاتصال کالاسکه از  
همر طرف عبور و مرور میکند  
و از دون کارخانها و غیره نمی  
توان شرح داد ما از روی  
پشت بام ها میروندیم

stopped.

There was an assemblage of  
spectators, and a crowd,  
beyond all limits; there were  
the armour-wearing English  
household cavalry; there was  
the Nawwāb the *Heir-Appa-  
rent* of England, known as

Khulāsa rasidim bi gār, ista-  
dim. tamāshachi va jam'ati  
ziāda az hadd, nizām-i In-  
glis, savāra-yi zarapūsh-i  
khāssa, navvāb-i *Valfāḥd-*  
*i Inglis* mā'ruf bi "*Prince*

خلاصه رسیدیم بکار ایستادیم  
تماشاجی و جمعیتی زیاده  
از حد نظام انگلیس سواره  
زر پوش خاصه نواب ولیعهد



the *Prince of Wales*; and the whole of the *Ministry*, of the notables, and of the nobles, were present. We alighted. I, the Heir-Apparent, the Grand-Vazir, and *Lord Morley*, — the Lord-in-Waiting upon us, took our seats in an open carriage, and drove off.

Both sides of the road, the roofs, the upper stories of the houses, were full of women, men, and children, who exhibited much joy and pleasure by shouting hurrahs, by waving handkerchiefs, by clapping hands. It was a surprising turmoil. I saluted incessantly with head and hands.

*de Galles*," hamu-yi euzarâ va a'yan va ashrâf hazir bûdand. Piada shuda man va Vali'ahd va Sudr a'zam va Lord Morley, milmandâr bi kutlaska-yi rubazi mishasta rûndim.

Tarâfein-i rah va bâmha va balâkhannâh mamlû az zan u mard u bacha bud. Bisyr izhar-i khushhâlî mikardand, hurâ mikashidand, dastmâl takân midadand, dast mizadand. Khulâsa ma'rika-yi gharibî bud. Man muttasil ba sar va dast ta'aruf mikar-

انگلیس معروف به پرنس دوکل همه وزرا و اعیان و اشراف حاضر بودند پیاده شده من و ولیعهد و صدر اعظم و لرد مورلی مهماندار بکالسکه روتاری نشسته راندیم

طرفین راه و بامها و بالاخانها مملو از زن و مرد و بچه بود بسیار اظهار خوشحالی میکردند حمرا میکشیدند دستمال تکان میدادند دست میزدند خلاصه معرکه غریبی بود من متصل با سر و دست تعارف

dam. Jam'iat-i tamishāchi  
 intihā na-dasht. Jam'iat-i in  
 shahr-ra mutajaviz az hasht  
 kurūnafasīgūftand. Zanhā-  
 yi bisyar khushgil dārad.  
 Najābat va luzurgi va vaqr  
 va tamkin az ru-yi zan u  
 mard mirizad; mā'lum ast ki  
 millat-i buzurgi-at va makh-  
 susan Khudāvand-i 'ālam  
 qudrat va tavānā va 'aql va  
 hush va tarbiyat bi āmbā  
 dāda ast. In ast, ki mamlī-  
 katī mīsl-i *Hindūstān*-ra  
 musakhkhar karda va dar  
*Yangi Danyā* va sāir-i jahā-  
 yi 'ālam ham mutasarrifat-i  
 mu'tabara dārand.

The crowd of spectators was never-ending. The population of the city is said to be over eight crores (four millions) of souls. It has most lovely women. The nobleness, the greatness, the gravity and sedateness of the women and men shine out from their countenance. One sees and comprehends that they are a great people, and that the Lord of the Universe has bestowed upon them power and might, sense and wisdom, and enlightenment. Thus it is that they have conquered a country like *India*, and hold important possessions in *America* and elsewhere.

میکردم جمعیت تماشاچی انتها  
 نداشت جمعیت این شهر را  
 متجاوز از هشت کروڑ نفس  
 میگفتند زنهای بسیار خوشگل  
 دارد نجابت و بزرگی و وقار  
 و تمکین از روی زن و مرد  
 میبینم معلومت که ملت  
 بزرگی است و مخصوصاً  
 خداوند عالم قدرت و توانی  
 و عقل و هوش و تربیت  
 بانها داده است این است  
 که ملکی مثل هندوستان را  
 مسخر کرده و در پیک دنیا  
 و سایر جاهای عالم  
 متصرفات معتبره دارند

*Visit to Windsor Castle.*

24th Rabi<sup>c</sup> as sanī. — We have to go to *Windsor Castle*, the residence of *Her Majesty Victoria*, Sovereign of England, which is one hour's journey by rail. So we dressed, and then taking our seat in the carriage with the *Grand-Vazir* and *Lord Morley*, started. Crowds beyond limit were standing at the ends and on both sides of our road. There were that number of carriages that no one could count them. Passing along the drive in *Hyde Park*, and through the town, we reached the station, and took

*Raftan bi qasr-i Windsor.*

Ruz-i bist u chaharum-i Rabi<sup>c</sup> as sanī. Bayad biravim bi qasr-i Windsor, ki maqarr-i A'lahazarat-i Victoria, Pādishāh-i Inglis ast. Bā kalaskā-yi bukhār yak sā'at masafat ast. Khulāsa rakht pushida bā *Sadr A'zam* va *Lord Morley* savār-i kalaska shuda raftim. Jam'iat-i ziyada az hadd sar-i rāh va tarafein-i rāh istada budand. Anqadr kalaska bud. ki hisab na-dasht. Az khrahbān-i *Hydepark* va shahr guzashtā rasidim bi gar. Savār-i kalaska-yi bu-

## رفتن بقصر ویندزور

روز بیست و چهار ربیع الثانی  
باید برویم به قصر ویندزور  
که مقر اعلی‌حضرت ویکتوریا  
پادشاه انگلیس است با کالاسکه  
خارج یکساعت مسافت است  
خلاصه رخت پوشیده باصغر  
اعظم ولایت مورلی سوار کالاسکه  
شده رفتیم جمعیت زیاده از  
حد سر راه و طرفین راه  
ایستاده بودند آنقدر کالاسکه  
بیرون که حساب نداشت از  
خیابان هایده پارک و شهر گذشته  
رسیدیم بکار سوار کالاسکه



khar shudim. Kalaskah-yi  
 biyār a'la va tarafin-i ka-  
 laska yak pāreha az bulur  
 hud. Az jahā-yi ābad va sahra  
 va chaman guzashtim, ta  
*Qasr-i Windsor* az dur peida  
 shud. Miel-i qal'a-yi chahār  
 burji bi nazar minyad. Nazdik  
 rasida, piāda shuda, savar-i  
 kalaska-yi aspi shudim. Jamf-  
 i multazimin-i mā ham bū-  
 dand. Pa-yi pilla-yi qasr  
 piāda shudim. A'jahazrat-i  
 Padishah ta pā-yi pilla istiq-  
 bal kardand. Patn amada  
 daat-i tashara girifta; bazu  
 dada, raftim bala. Az utāqha  
 va dalanha-yi qashang, ki

our seat in the train. The  
 carriages were most sumptu-  
 nous; each side being a single  
 sheet of plate glass. We tra-  
 versed well cultivated places,  
 fields, and green meadows;  
 and at length *Windsor Castle*  
 rose to view at a distance,  
 appearing like a fortress  
 with four turrets. Arriving  
 near thereto, we alighted  
 and got into a carriage. All  
 our suite were of the party.  
 At the foot of the steps of  
 the Castle we alighted. Her  
 Majesty the Sovereign ad-  
 vanced to meet us at the  
 foot of the staircase. We got  
 down, took her hand, gave  
 our arm, went up stairs,

بخار شدیم کالسکه های بسیار  
 اعلی و طرفین کالسکه یکپارچه  
 از بلور بود از جاهای آباد و  
 صحرا و چمن گذشتیم تا قصر  
 ویندزور از دور پیدا شد مثل  
 قلعه چهار برجی بنظر میآید  
 نزدیک رسیده پیاده شده سوار  
 کالسکه اسبی شدیم جمیع  
 ملتزمین ما هم بودند پای  
 پلکه قصر پیاده شدیم  
 اعلا حضرت پادشاه تا پای پله  
 استقبال کردند پاتین آمده  
 دست ایشانرا گرفته بازو  
 داده رفیم بالا از اتاقها و  
 دالانهای قشنگ که پردهای

passed through pretty rooms and corridors hung with beautiful portraits, and entering a private apartment, took our seat.

The Sovereign presented her children, relations, and officers. We, too, on our part, presented our princes, the Grand-Vazir, and the others. The *Lord Chamberlain*, who is the Minister of the Court of the Sovereign, brought for us the *Insignia of the Order of the Garter* set in diamonds; i. e., the knee-tie, which is one of the most esteemed English Orders. The Sovereign rose, and with her own hand decorated us with the Order

pardah-yi ahlak-i • khub dast, guzahta, dakhil-i utiq-i mahsus shuda, ru-yi sandaly nishastim.

Padishah oulad va muta'alliqan va khuddam-i khud-i shan-ra mu'arrafi kardand. Ma ham shahzadahn va Sadr A'zam va gheira-ra mu'arrafi kardim. *Lord Shāmirlānd*, ki vazir-i darbar-i padishahi-st, *nishān-i 'jarretière'* i mukallal bi almas-ra, ki bi zanuband ma'rif ast, ra az nishān-ha-yi bisyar mu'tabar-i Inglis ast, barayi ma avurd. Padishah bakhshā bi dast-i khud-i shān nishān-rā bi mūzadand

اشکال خوب داشت گذشت  
داخل اطاق مخصوص شد  
روی صندلی نشستیم

پادشاه اولاد و متعلقان و  
خدام خودشان را معرفی کردند  
ما هم شاهزادگان و صدر اعظم  
و غیره را معرفی کردیم لاریشا  
میلانند که وزیر دربار  
پادشاهی است نشان ژانیه  
مکمل بالاس را که برانینند  
معروف است و از نشانهای  
بسیار معتبر انگلیس است  
برای ما آورد پادشاه برخاسته  
بدست خودشان نشان را ما

زیند و جمایش را انداختند  
جواب بند بلندرا م دادند

خلاصه نشان را با احترام تمام  
گرفته نشستیم منهم نشان و  
جمیل آفتاب مکتب به اللس  
را با نشان تصویر خود  
پیداشاه انگلیس دادم ایشان  
هم با کمال احترام قبول کرده  
خود زیند .

بعد برخاسته سر میز رفتیم سه  
دختر پادشاه و یک پسر کوچکی  
که هنوز از پیش ایشان  
جائی نپروند و اسمش لیوپولد  
است نشسته بودند این پسر  
امروز الی کار باستقبال آمده

va hamāyil-ash-rā andakht-  
tand; jurābband-i buland-rā  
ham dādand.

Khulāsa nishān-rā bi ihtirām-i  
tamām girifta nishastim. Man  
ham nishān v hamāyil-i āftāb,  
mukallal bi almās rā, ba ni-  
shan-i tasvīr-i khud bi Pā-  
dishāh-i Inglis dādam. Ishān  
ham bā kamāl-i ihtirām qabul  
karda bi khud zadand.

Ba ḍ barkhastā sar-i mīz raftim.  
Si dukhtar-i Pādishāh v yak  
pisar-i kuchikī, ki hanūz az  
plāh-i ishān jar na-mīravād  
va iam-ash *Leopold* ast, ni-  
shastā budand. In pisar imrūz  
iln gar bi istiqbāl amada bud.

and cast the ribbon upon us,  
presenting us at the same  
time with a long stocking-tie.  
I received the Order with the  
utmost respect, and sat down.  
I too presented to the English  
Sovereign the Order of the  
*Sun*, set in diamonds, and  
also the Order of my own  
Portrait, which she received  
with all honour and put them  
on herself.

We then rose and went to  
table. Three daughters of the  
Sovereign and one young  
son, who does not yet go  
anywhere away from her,  
and whose name is *Leopold*,  
were already seated. This son  
to-day had come to the sta-



tion to meet me. He is a very good looking young man. He wore the *Scotch* costume. The peculiarity of the *Scotch* costume is this: the knees are left visible up to the thighs.

One of the Sovereign's daughters, sixteen years of age, is always at home with her, and has not a husband as yet. Her other two daughters have husbands. The princes, the *Grand-Vasir*, *Lord Granville*, and others, were present. A beautiful breakfast was eaten. There were some fine fruits at the breakfast. The Sovereign again took my hand and led me to a pri-

Bisyar javān-i khushgill-est.  
Libās-i Akāsī pushida bud.  
Vazf-i libās-i Akāsī in ast,  
ki zānuha ila rān makshuf  
ast.

Yak dukhtar-i shanzdah sala-  
yi padishah ham hamisha dar  
khana-yi ishan ast, hanuz  
shohar na-darad. Du dukh-  
tar-i digar-i shān shohar  
darand. Shahzadagan va *Sadr*  
*Azam* va *Lord Granville* va  
gheira budand. Nahar-i khub  
khurda shud; mivahā-yi khub  
sar-i nahar bud.

Ba'ā Padishah dast-i māra girifta, bi uttāq-i ruhātghāh

بود بسیار جوان خوشگلی  
است لباس اکوسی پوشیده  
بود وضع لباس اکوسی این  
است که زانوهای او را ناکشف  
است

يك دختر شانزده ساله پادشاه  
همیشه در خانه ایشان است  
هنوز شوهر ندارد دو دختر  
دیگر شان شوهر دارند  
شاهزادگان و صدر اعظم و  
لرد گرانبویل و غیره بودند  
نهار خوبی خورده شد  
میوههای خوب سر نهار بود

بعد پادشاه دست مارا گرفته

باطنی راحتگاه برده خودش  
رفتند

امروز قبل از دیدن وزراء و  
غیره تلمبه چیان انگلیس آمده  
در باغ جلو عمارت مشق  
کردند نردبانها گذاشته تخیل  
اینکه عمارت مرتبه بالا آتش  
گرفته است برچایکی و جلدی  
علم از نردبان بالا رفته مردم  
سوخته و نیم سوخته و سلم  
بعضی را بدوش کشیده  
پائین آورند بعضی دیگر را  
طناب بکمرشان بسته بر زمین

burda, khud-i shan raftand.

vate apartment, she herself  
going away.

*The English Fire-Brigade.*

Imrūz, qabl az دیدان-i vuzarā-  
va gheira, *talumbachān-i*  
*Inglīs* amada dar bagh, jilou-  
i 'imārat mashq kardand.  
Nardubānha guzashta bi  
kheiyāl-i m, ki 'imārat mar-  
taba-yi بالا ntash girifta ast,  
bi chārbuki va jald-i-yi tamam  
az narduban بالا rafta, mar-  
dum-i sukhta va nimsukhta  
va salim, ba'sirā bi dush  
kashida, pan'avurdand, ba'z-  
yi digarra, tanāb bi kamar-i-

To-day, before seeing the Mi-  
nisters and others, the *English*  
*Fire-Brigade* came, and in  
the garden in front of our  
palace went through their  
exercise. They planted lad-  
ders, with the supposition  
that the upper floor of the  
palace was on fire; they moun-  
ted these ladders with perfect  
celerity and agility, and  
brought down people who  
were burnt, half-burnt, or  
unharmd, some taken up on  
their shoulders, and others

let down by ropes made fast round their waists.

They have invented a beautiful means of *saving men*. But, the wonder is in this, that on the one hand, they take such trouble and originate such appliances for the salvation of man from death, when, on the other hand, in the armouries, arsenals, and workshops of *Woolwich in England*, and of *Krupp in Germany*, they contrive fresh engines, such as cannons, muskets, projectiles, and similar things, for the *quick-slaughter of the human race*. He whose invention destroys

shan basta, bi zamīn furūd avurdand.

Barayi *istikhlās-i mardum* ikhtirā'-i khubī karda and, amma ta'ajjub dar in ast, ki az yak taraf in nou'-i ikhtirā'at va ihtimamāt barayi *istikhlās-i insān* az *marg* mikonand, az taraf-i digar dar qurkhnahā-yi *Valeich-i Inglis* va *Krupp-i Almän*, ikhtirā'at-i taza az tap va tufang va gulula va gheira barayi *zudtar u bishtar kushan-i jins-i insān* mikonand; va har kas ikhtirā'-ash bihtar va zudtar talaf mikonad,

فروود آوردند

برای استخلاص مردم اختراع  
خوبی کرده اند اما تعجب  
در این است که از یکطرف  
این نوع اختراعات و اهتمامات  
برای استخلاص انسان از  
مرگ میکنند از طرف دیگر  
در قورخانههای ولایت انگلیس  
و کرویپ آلمان اختراعات تازه  
از توپ و تفنگ و کلیله و  
غیره برای زود تر و بیشتر  
کشتن جنس انسان میکنند  
و هر کس اختراعش بهتر و



زودتر انسان را تلف میکنند افتخارها مینمایند و نشانها میکینند	iftikharhā minamāyad va ni- shanha migrad.	man more surely and expe- ditionally prides himself the- reon, and obtains decorations of honour.
از کتاب روزنامه سفر حسین بمازندران	Az kitāb-i rūz-nāma-yi sofār-i ḥumāyūnī bi Māzandarān.	From the diary of the royal journey to Māzandarān.
جمعه هفتم رمضان از پل بکجور باید رست از اردو بقاصله ثلثی بقریه پل رسیدیم امامزاده ایست در پل موسی بامامزاده علی بالای کوه مشرف بقریه درخت جنگلی زیاد بود میکفتند امامزاده نظر کرده است هرکس از شاخهای آنها	Jum'a-yi haftum-i Ramazān az Pal bi Kujūr bayad raft. Az urdu bi fāsila-yi qal'ī bi qa- riā-yi Pul rastidm. Imām:ā- dā-st dar Pul, mousum bi Imāmzāda yi 'Alī. Bala-yi kuh, mushrif bi qariā dirakht- i jangali-yi zind bud. Miguf- tand Imāmzāda nazar kardā ast, har kas az shākhā-yi	On Friday the 7th of the month of Ramazan we must ride from Pal to Kujūr. From the camp, after a short distance, we reached the village of Pul. There is an "Imāmzāda" <sup>1)</sup> in Pul, named "Imāmzāda- yi Alī". At the summit of the mountain, near the village, were many forest-trees. They said that the Imāmzāda had

1) "Imāmzāda" means a Persian Saint, or his tomb.

unha qat' kunad, yaqnan  
khabad mard. Az un jihat  
ast, ki ahl-i vilayat in ash-  
jarra qat' na mikunand.

Az gardana-yi *Lashk* sahra-  
yi *Lashk* peida shud. Az  
'ajab in, ki chand sal qabl,  
ki inja amada budim, sahra-  
yi *Lashk* khushk bud. Du  
sal ast, daryachai dar vasat-  
i julga-yi *Lashk* peida shuda  
va ab-i ziyadi jam' shuda.  
Dour-i daryacha nazdik-i  
yak farsakh ast. Atraf-i un  
nei-yi zind ruda, va anva-i  
murghabi darad, va ab bi

ordained, that whosoever cut  
off a branch of these trees,  
would surely die. For this  
reason the people in these  
parts do not fell these trees.

After crossing the pass of  
*Lashk* the plain of *Lashk* was  
seen. It is a wonder that,  
when we came here some years  
ago, the plain of *Lashk* was  
dry. Two years ago a lake  
formed itself in the middle  
of the valley of *Lashk* and  
a great quantity of water col-  
lected there. The circum-  
ference of the lake is of almost  
one farsakh. All round the  
lake many reeds and rushes  
have sprung up, and all kinds  
of water-fowl are there. The

قطع کند یقیناً خواهد مرد  
از آن جهت است که اهل  
ولایت این اشجار را قطع  
نمیکند.

از کربنه لاشک گذشته صحرائی  
لاشک پیدا شد از عجب  
اینکه چند سال قبل که اینجا  
آمدیم بوییم صحرائی لاشک  
خشک بود دو سال است  
دریاچه در وسط جلگه لاشک  
پیدا شده و آب زیادی جمع  
شده دور دریاچه نزدیک یک  
فارساخ است اطراف آن نی  
زیاد روئیده انواع مرغابی دارد

و آب جزئی نسیمی منبج میشود	juz'î-yi nastmî mutamavvaj mishavad.	water becomes wavy at the slightest blowing of the zephyr.
حقیقه خیلی عجیب است هر کس چیزی میگوید بعضی میگویند سبیل آمد و اینجا دریاچه شد	Haqiqatan kheilî 'ajîb ast. Har kas chizi miguyad: Ba'zi miguyand seilî amad va injâ daryacha shud.	Truly it is very wonderful. Every one says something: Some say that a flood came and that the lake was (thus) formed.
بعضی میگویند برف زیاد آمد و آب شد و لیس دریاچه تشکیل یافت برف تقدیر حلا دریاچه خیلی بزرگی است و عجب تر اینکه زمین زمینها که آب گرفته دریاچه شده است چندین سال بود که ماین اهالی کجور در ملکیت	Ba'zi miguyand barf-i ziyâd amad va âb shud, va in dar- yacha tashkilî yaft. Bi har taqdîr halâ daryacha-i kheilî buzurgtast, va 'ajîbtar in, ki hamîn zaminahâ, ki âb girifta daryacha shuda ast, chandîn sal bud ki mabein-i ahâlî-yi Kujur dar malikiyat-	Others say that a great quan- tity of snow fell and turned to water and so the lake found its origin. In any case it is now a very big lake. It is espe- cially wonderful, that just about the possession of this same piece of ground, which the water has covered and turned into a lake, the inha- bitants of Kujur quarrelled several years ago and appea-



led to the High Court of Judgment. Now that the waiter has taken possession of this ground and has turned it into a lake, the law-suit has come to an end.

i un munaza' bud, ki 'arz bi divankhāna-yi 'adliya kardā budand. Hālī, ki in arāzīrā āb giriftā, daryaneha shuda ast, qat'i nizā' gardida.

آن منازعه بود که عرض  
بدیوانخانه عدلیه کرده بودند  
حالا که این اراضی را آب  
گرفته دریاچه شده است قطع  
نزاع گردیده

## APPENDIX.

Some of the titles most used in speaking.

1. *How to address the Shah.*

اعلیٰ حضرت همايونی	afshahzrat-i humayuni.	Your most gracious Majesty.
قبله عالم	qibla-yi 'alam.	Pole of the World.
بلی قربان شوم	bālī, qurban shavam!	Yes, may I be your sacrifice! 1)

2. *The Sons of the Shah.*

حضرت والا	hazrat-i vala,	Your Royal Highness.
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3. *Other Royal Princes.*

نواب والا	navvāb-i vala.	{ Your Highness.
سرکار والا	sarkār-i vala.	

4. *Princesses.*

نواب عالیہ	navvāb-i 'ālīa.	Royal Highness.
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1) Used only by the Shah's subjects.

شاهزاده خانم | shāhzāda<sup>1</sup> khānum. | Princess.  
 امیرزاده خانم | amirzāda khānum.

5. *The Grandvizier,*

حضرت اجل | hazrat-i ajall. | Your Highness.  
 آقای صدر اعظم | āghā-yi Sadr a'zam. | Prince Minister.

6. *All Viziers (State-Ministers) and Mullahs (Divine Ministers).*

جناب عالی | janab-i 'ālī. | Your Exoellency.

7. *Seyids (descendants of the Prophet Muhammed) <sup>1</sup>.*

آقا | āghā.

8. *Governors (unless they have a higher personal title, as that of Prince).*

خان حاکم | khān-i hakim.  
 آقای بیگلربیگی | āghā-yi baglarbagī.

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<sup>1</sup>) The Seyids are easily recognised by their green belts and green or dark blue turbans.



9. *All ladies and gentlemen whatever rank they may hold.*

سرکار

Madam, Sir.

10. *Women.*

خانم

addressing a lady.

باجی

addressing an inferior.

*Measures of Length.*

انگشت

angusht.

وَجِب

vajab.

ذراع

zira'.

ذراع

zar'.

میدان اسپ

meidan-i asp.

فارسنگ

farsakh or farsang.

a finger's breadth.

a span.

a cubit.

a yard.

the length of a horse's gallop.

a parasang (about 6,2 kilometres or 3½ English miles).

*Weights.*

جو گندم

jou or gandum.

a barley-corn or a wheat-corn (0,048 g.).

نخود	4 gandum = 1 nukhud.
مثقال	24 nukhud = 1 miskal.
سیر	16 miskal = 1 sir.
چارک	10 sir = 1 churak.
من	4 churak = 1 man.
خوار	100 man = 1 khurvar.

a small chick pea (0,192 g.  
or  $\frac{1}{14}$  of an ounce).  
(4,6 g. or nearly  $\frac{1}{8}$  ounce).  
(73,6 g.).  
a quarter of a man.  
(2,44 kg. or 7  $\frac{1}{2}$  lbs.).  
(donkey load, 244,40 kg. or  
725 lbs.).

## Money.

قران یک هزار	qarān or yak hazār.
شاهی	shahī.
تومان	tūmān.
پول سفید	pul-i safīd.
پول سیاه	pul-i siyah.
صد دینار	sannār (for sad dinār, see p. 6).

a kran (silver coin) or 1000  
dinars (an obsolete infinite-  
simal coin) has  
20 shahī. (copper).  
10 krans make one *tumān* (at  
present worth about 4 sh.)  
silver coin (white money).  
copper coin (black money).  
(a hundred dinars) a two shahī  
copper coin.

دو هزاری | du hazari.

Gold coins are very rare. A tumān is generally paid in 5 two kran pieces.  
The following terms are used, like the English "guinea" for values not represented by any actual coins.

عباسی	'abbasi.	4 shahis.
پنجاهیاد	panjahād.	10 "
چهار عباسی	chahar abbasi.	depreciated krans worth only 16 shahis instead of 20.
ریال	rial.	1 kran 5 shahis.

*Banknotes and foreign money.*

اسکناس	askināa.	banknote.
برات	barāt.	cheque.
لیبره	lira.	£
امپریال	imparial.	Russian imperial.
منات	manāt.	Rouble.



## ENGLISH-PERSIAN VOCABULARY.

### A.

abandon	ترک کردن	tark kardan
abbreviated	مختصر	mukhtasar
abbreviation	اختصار	ikhtisar
abdication	استعفا	isti'fa
abdomen	شکم	shikam
abhorrence	نفرت	nifrat
ability	قابلیت	qabilrat
abject	خوار, زلیل	khār, zalīl
abjectness	خواری, زلالت	khāri, zalālat
able	زرنگ	zarang
ablution	وضو	vuzū
abode	منزل, مکان	manzil, makān
— (plur.)	منازل, اماکن	manūzil, amākin
abolish	موقوف کردن	mouquf kardan
about, around	دور, گرد	dour, gird
— nearly	تقریباً	taqrīban
— concerning	در خصوص	dar khustus
above	بالا	bālā
above mentioned	مذکور	mazkur
	مذکور	mazbūr

abridged	مختصر mukhtasar
abroad	خارج khārij
abscess	دُنبَل dumbal
absence	غیبت gheibat
absent	غایب ghāib
absolute	مطلق mutlaq
abstinence	پرهیز parhiz
absurd	بی خود bi-khud
to abuse (bad language)	فحش دادن fuhsh dādan
— ill usage	بد رفتاری bad raftari
acacia	اقاقیا aqāqia
academy	دار الفنون dar ul funūn
accept	قبول کردن qabul kardan
accident	اتفاق ittifaq
accidentally	اتفاقاً ittifaqan
accompany	همراه رفتن hamrah raftan
according to	موافق muvāfiq-i
accordingly	بنابر این bina bar in
accountant	محاسب muhasib
accountbook	دفتر daftar
accounts	حساب hisab
accredited (dipl.)	مقیم muqim
accuracy	دقت diqqat
accurate	دقیق daqiq
accusation	اِذْعا iddi'a
accustom (oneself)	عادت گرفتن 'adat giriftan
accustomed	آموخته amukhta
ache	درد dard

acid	تورش tursh
acquaintance	آشنای āshnāi
acquire	حاصل کردن hasil kardan
acquit	رها کردن rihā kardan
acrobat	بازیگر bāzi gar
act	کار, فعل افعال plur: کار, fi'l plur: af'āl
— (of a play)	پردہ parda
to act	کردن (کن) kardan (kun)
— (in a play)	بازی در آوردن bāzi dar āvurdan
actor	مقلد muqallid
adapt	منسوب کردن mansub kardan
add (figures)	جمع زدن jam' zadan
addition	اضافه izāfa
— (in arithmetic)	جمع jam'
address (of a letter)	عنوان 'invān
adieu	وداع vidā'
adjective	اسم صفت ism-i sifat
adjutant	آجودان ājudān
administration	اداره idāra
admiral	امیر البحر amir ul bahr دریا بیگی daryā bagī
admire	حظ کردن hazz kardan
admission	دخول dukhul
adopt	تبنی کردن tabannī k.
adore	پرستیدن parastidan
adult	بالغ bāligh
adulterated	مخلوط makhlut
adultery	زنا zinā



advance (to)	پیش رفتن pīsh raftan
advancement	ترقی taraqqī
advantage	فایده faida
plur:	فواید favāyid
advantageous	مفید muḥīd
adventure	واقعہ vaqī'a
	plur: وقایع vaqā'ic
advertise	اعلان کردن i'lan kardan
advice	نصیحت nasīhat
	plur: نصایح nasāyih
advocate	وکیل vakīl
affair	کار kār
afflicted	پریشان parīshān
afraid	ترسان tarsān
afresh	از سر نو az sar-i nou
after	بعد از ba'd az
afternoon	عصر 'asr
afterwards	بعد از آن ba'd az ān
again	باز, دیگر baz, dīgar
against	بر ضد bar zidd-i
age	عمر 'umr
agent	گماشته gumāshṭa
agio	صرف sarf
agreement	قرار qarār
agriculture	زراعت zarā'at
ague	تب لرز tap-i larz
aigrette	جیقہ jīqa
aim (to)	قراول گرفتن qarāvul giriftan
air	هوا havā

alas !	افسار afsūs
alchemy	کیمیا kīmīā
alcohol	الکحول alkuhul
alcove	شاه نشین shāh nishīn
alight (to)	پایین آمدن pāīn āmadan
alike	برابر barābar
alive	زنده zinda
all	همه hama
alliance	معاهده mu'ahida
allow (to)	اذن دادن izn dādan
almanac	تقویم taqvīm
almighty	قادر qādir
almond	بادام bādām
almost	قریب qarīb
alms	خیرات kheirāt
alone	تنها tanhā
aloud	بلند buland
alphabet	ا ب alif bē
also	هم ham
alteration	تغییر taghyīr
although	اگرچه agarchi
altogether	بالکُل bīlkull
always	همیشه hamīsha
amazed	حیران heiran
ambassador	سفیر, ایلچی safir, ilchī
	plur: سفرا sufara
amber (straw attractor)	که را kah-rubā
amble	یرغہ yurgha
among	میان mīān

amorous	عاشق 'ashiq
amulet	تعویذ ta'viz
amusement	تفرج tafarruj
ancestors	اجداد ajdād
anchor	لنگر langar
ancient	قدیم qadim
and	و u, va
anecdote	نقل naql
angel	فرشته firishta
anger	تغیر tagheiyur
angle	کنج kunj
animal	حیوان heivān
	plur: حیوانات heivānat
annalist	واقعہ نگار vaqi'a nigār
annul (to)	باطل کردن batil kardan
another	دیگر, غیر digar, gheir
answer	جواب javāb
ant	مورچه mūreha
— (white ant)	موریانه mūrāna
antediluvion	قبل از طوفان qabl az tufān
antiquities	انتیقه antiqa
anxious	دل تنگ diltang
any	ہیچ hich
apart	جدا judā
aperient	مساحل mushil
apologize	عذر خواستن (خواہ) uzr khāstan (khab)
apoplexy	سکتہ sakta
apothecary	دواساز davāsaz
apparent	ظاهر zahir
appetite	اشتیہ ishtiha



apple	سیب sib
appointment	ماموریت ma'mūriyat
appreciate	غنیمت شمردن (شمار) ghanīmat shumur- dan (shumār)
apprentice	شاگرد shāgird
approve	پسندیدن pasandīdan (پسند) (pasand)
apricot	زرد آلو قیسی zard alu qeisi
apron	پیش‌بند pishband
apt	مناسب munāsib
Arabia	عربستان 'arabistān
Arab	عرب 'arab
arabian	عربی 'arabi
arabic	
arch	طاق مکترب taq mihrab
archives	دفتر daftar
argument	دلیل dalil
	دلایل plur: dalayil
arid	خشک khushk
aristocracy	نخبه nujabā
arithmetic	حساب hisāb
arm	بازو bāzu
arms	اسلحه aslaha
army	قشون qushūn
around	دور dour
arrange	ترتیب دادن tartīb dādan
arrest (to)	حبس کردن habs kardan
arrive	رسیدن (رس) rastdan (ras)
arrival	ورود vurūd
arriving	وارد varid

arrogance	غرور	ghurūr
arrogant	مغرور	maghrūr
arrow	تیر	tīr
arsenal	قورخانه	qurkhāna
art	فن	fann
	plur: فنون	funūn
artificial	ساختگی	sākhtagī
artillery	توپخانه	tūpkhāna
artillery man	توپچی	tūpchī
artist	استاد	ustād
ash	زبان گنجشک	zabān-i gunjishk
ashamed (to be)	خاجالت کشیدن	khajalat kashīdan
ashes	خاکستر	khākistar
ask (to)	پرسیدن (پرس)	pursīdan (purs)
asleep	خوابیده	khabīda
asparagus	مارچوبه	mārchūba
ass	خر	kbar
assassin	قاتل	qātil
assassination	قتل	qatl
assault	حمله	hamla
assembly	مجلس	majlis
	plur: مجالس	majalis
assist	کمک کردن	kumak kardan
assistant	معاون	mu'āvin
associate	شریک	sharīk
	plur: شرکا	shurakā
astray	گمراه	gumrah
astrologer	مناجیم	munajjim
astrology		
astronomy	علم نجوم	ilm-i nujūm

asylum	بست	bast
athlete	پهلوان	pahlavān
atom	ذره	zarra
atrocitiy	ظلم	zulm
attack (to)	حمله کردن	hamla burdan
attempt	قصد	qasd
attentive	متوجه	mutavajjih
auction	عراج	harraj
aunt (paternal)	عمه	'amma
— (maternal)	خاله	khāla
authentic	صاحیح	sahih
author	مصنف	musannif
• autograph	دست خط	dast khatt
autumn	پایز	pā'iz
avalanche	بهمن	bahman
avarice	بخل	bukhl
avaricious	بخیل	bakhil
avenue	خیابان	khābān
average (on an)	روی هم رفته	rū-yi ham rafta
avoid	خذر کردن	hazar kardan
awake	بیدار	bidār
away	دور	dūr
awful	مهیّب	muhīb
awning	سایه بان	sāyabān
axe	تبر	tabar
axiom	• قاعدہ	qā'idā
	plur: قواعد	qavā'id
axis	میل	mīl
	B.	
baby	• بچہ	bacha
back	پشت	pusht



backgammon	نرد nard
backwards	پیش pas
bad	بد bad
badness	بدی badi
bag	کیسه kisa
baggage	اسباب asbab
bake (to)	پختن (پز) pukhtan (paz)
baker	نان‌واي nānvāi
balance (large)	قاپون qāpūn
(small)	ترازو tarāzu
balcony	مہتابی mahtabī
ball	کرہ kurra
— (dance)	مہمانی بال mihmānī-yi bāl
bamboo	نی ہندی nei-i hindi
band (music)	موزیکان mūzikan
banishment	اخراج بلد ikhrāj-i balad
bank (of river)	کنار kanār
— (money)	بانک bānk
banker	صراف sarrāf
banknote	اسکناس askinās
bankrupt	مفلس muflis
bankruptey	افلاس iflās
banner	علم 'alam
banquet	مہمانی mihmānī
baptism	تعمید ta'mid
barbarian	وحشی vahshī
barbarous	
barber	دلّاک dallāk
bare	لخت lukht

barefoot	پا برهنه	pā barahna
bareheaded	کله برهنه	kala barahna
barley	جو	jou
barn	انبار	ambār
barracks	سرباز خانه	sarbāz khāna
barrel	پیپ	pip
— (of a gun)	لوله	lula
barren	خشک	khushk
barricade	سنگر	sangar
base	پست	past
basil	ریحان	reihān
basin	طست لگن	tasht, lagan
basket	سبد	sabad
bastard	حرامزاده	harāmzāda
bastinado	چوب و فلکه	chub u falaka
bastinado (to)	چوب زدن	chub zadan
bastinadoed (to be)	چوب خوردن	chub khurdan
bath	حمام	hammām
battle	جنگ	jang
bayonet	نیزه	neiza
bazaar	بازار	bāzār
be (to)	بودن (باش)	budan (bāsh)
bead	مهره	muhra
beak	نک	nuk
beam (wood)	تیر	tir
bean	لوبیا	lubia
bear	خرس	khirs
beard	ریش	rīsh
beast	بهیمه	bahīma
	plur: بهایم	bahayim
beat (to)	زدن (زن)	zadan (zan)

beautiful	قشنگ qashang
beauty	حسن husn
beaver	سگ آبی sag-i abī
because	زیرا که zīrā ki
become (to)	شدن (شو) shudan (shou)
becoming	شایسته shāyasta
bed	رخت خواب rakht-i khab
bedstead	تخت خواب takht-i khab
bedroom	خوابگاه khābgah
bee	زنبور zambūr
beef	گوشت کاو gūsh-t-i gav
beer	آب جو āb-i jou
beetle	سن sin
beetroot	چقندر chuqundur
— (red)	لبو labu
before	قبل qabl
beg (to)	استدعا کردن istid'ā kardan
— (alms)	گدای کردن gadāi kardan
beggar	گدا gada
begin	گرفتن (گیر) giriftan (gīr)
beginner	مبتدی muḥtadī
behind	عقب 'aqab
believe	باور کردن bāvar kardan
bell	زنگ zang
belly	شکم shikam
below	زیر zīr
belt	کمربند kamar band



bench	سکو sakū
bend (trans)	پیچاندن pīchāndan
— (intrans)	پیچیدن (پیچ) pīchidan (pīch)
bend (subst)	پیچ و خم pīch u kham
besides	علاوه از 'alāva az
besiege	محاصره کردن muhāsira kardan
best	بهترین bihtarīn
bet (to)	شرط بستن shart bastan
better	بهتر bihtar
between	میان mīān
beyond	آن طرف ān tarāf
bible	توریت و انجیل tourāt va anjil
bier	تابوت tabut
jig	بزرگ , کلفت buzurg, kuluft
bigotry	تعصب ta'assub
bill	حساب hisāb
— (of exch.)	برات barāt
bind (to)	بستن (بند) bastan (band)
bird	مرغ murgh
birth	تولد tavallud
biscuit	نان خشک nun-i khuchk
bit	پاره para
bite (to)	گزیدن gazidan
bitter	تلخ talkh
black	سیاه siāh
blackguard	هرامزاده haramzāda
blacksmith	آهنگر ahangar
blade (sword, knife)	تیرغه tīgha
blame	نقصیر , عیب taqsir, 'eib
	عیوب : plur. 'uyub

blanket	پتو patu
— (of a horse)	جل jul
blasphemy	کفر kufr
bleed (to)	خون گرفتن رگ khūn giriftan, rag
blessed	زادن zadan
blind	مبارک mubarak
block (to)	کور kur.
blood	مسدود ساختن masdud sākhtan
bloodthirsty	خون khūn
blossom (to)	خون خوار khūnkhār
blottingpaper	شگفتن shiguftan
blow (to)	کاغذ آب کش kāghaz-i ābkash
— (with the breath)	وزیدن (وز) vazidan (vaz)
blue	پف کردن puf kardan
blunt	آبی ābi
board	کند kund
boast (to)	تخته takhta
boat (rowing)	لاف زدن laf zadan
body	کرجی karajī
— dead	تن, بدن tan, badan
boil (to)	مرده murda
bold	جوشانیدن jushānidan
bolster	دلیز dīlīr
bolt	بالش bālīsh
bomb	چفت chift
bone	خمپاره khumpāra
book	استخوان ustukhān
	کتاب kitāb
	plur: کتب kutub

bookbinder	محقق sahhaf
bookbinding (the)	جلد jild
boot	چکمه chakma
border	حاشیه hāshīa
born	زاده zāda
borrow	امانت گرفتن amānat giriftan
— (money)	قرض کردن qarz kardan
botany	علم نباتاتی 'ilm-i nabatātī
both	هر دو har du
bottle	شیشه shīsha
bottom	ته tah
bough	شاخ shākḥ
bouquet	گلدسته guldasta
bow	کمان kamān
to bow	تعارف کردن ta'aruf kardan
bowl	کاسه kāse
box (big)	صندوق sanduq
— (small)	جعبه ja'ba
— (on the ear)	سالی sālī
box (to)	مشت زدن musht zadan
boxtree	شمشاد shamshād
boy	پسر pīsar
bracelet	دست بند dastband
braces	بند شلوار band-i shalvār
brackish	شور shūr
brain	مغز maghz
brand	داغ dāgh
brandy	کونیاک kunyāk
brass	برنج birinj
bravo!	به به bah! bah!



bread	نان nān, nun
breadth	پهنای pahnai
break (to)	شکستن (شکن) shikastan (shikan)
breakfast	نهار nahār
breast	سینه sina
— (female)	پستان pistān
breath	نفس nafas
to breathe	نفس کشیدن nafas kashīdan
breeches	شلوار shalvār
breechloader	ته پیر tah pur
breeze	نسیم nasīm
brick (unburnt)	خشت khisht
— (burnt)	آجر ājur
bride	عروس ʿarus
bridegroom	داماد dāmād
bridge	پل جسر pul, jisr
bridle	جلو jilou
brigand	رهزن rahzan
bright	روشن roushan
bring	آوردن (آر) avurdan (ār)
broad	پهن pahn
broker	دلال سمسار dallāl, simsār
bronze	چوین chūdan
brooch	سنجاق sanjāq
broom	جاروب jārūb
broth	آب گوشت ābgusht
brother	برادر barādar
brown	قهوه qahvā
brush	پاک کن pāk kun

buckle	سگک sagak
bud	غذجه ghuncha
buffalo	گاو میش gāv-i mīsh
bug	ساس sās
— (poisonous)	گند مله gana, malla
build	بنا کردن banā kardan
builder	بنا bannā
building	عمارت 'imārat
bulb	پیاز piāz
bullet	گلوله gulūla
bunch	خوشه khūsha
burden	بار bār
burial	دفن dafn
burn (trans)	سوزاندن sūzāndan
— (intrans)	سوختن (سوز) sūkhtan (sūz)
burst	ترکیدن (ترک) tarakīdan, (tarak)
bush	بوته buta
business	کار kar
busy	مشغول mashghul
but	لیکن likan
butcher	قصاب qassāb
butler	پیش خدمت pīsh-khidmat
butter	کره kara
— (clarified)	روغن roughan
butterfly	شاه پَرک shah parak
button	دکمه dukma
buy	خریدن (خر) kharīdan (khar)
buyer	مشتري mushtari

## C.

cabbage	کلم kalam
cage	قفص qafas
cake	نان شیرینی nān-i shīrīnī
calamity	بلا balā
calf	گوساله gūsālā
calico	چیت, قلمکار chit, qalamkār
call	صدا کردن sadā kardan
called	مسمی musammā
camel	شتر shutur
camomile	بابونه babūna
camp	اردو urdū
camphor	کافور kafūr
canal	نهر, جوب nahr, jub
candle	شمع sham
candlestick	شمعدان sham-dān
cane	نی nei
cannon	توپ tup
canter	چارنعل chārna'l
canvas	کرباس karbas
cap	کلاه kulāh
capable	قابل qābil
capacity	قابلیت qābilita't
cape	سر sar
caper	کبر kabar
capital	پای تخت payi takht
caprice	تلوین مزاج talavvun-i mizāj
captain	سلطان sultān
captive	اسیر asir
caravan	قافلہ, کاروان qafla, karavān



caravanseraï	کاروانسرا	kārvānsarā
carcass	لاش	lāsh
card (play)	گنجافه	ganjafa
— (visiting)	گارت	gārt
care	فکر	fīkr
careful	خبردار	khābardār
careless	بی خبر	bī khabar
carnation	میخاک	mīkhak
carpenter	نجار	najjār
carpet (general)	فاش	farsh
— (knotted)	قالی	qālī
— (woven)	گلیم	gilīm
— (felt)	نمد	namad
carriage	کالاسکه	kalaska
carrier	حمل	hammāl
carrot	هویج	havīj
carry	بردن (بر)	burdan (bar)
cartridge	فشنگ	fishang
to carve	تراشیدن (تراش)	tarāshīdan (tarāsh)
carving	نقش	naqsh
cascade	آبشار	ābshār
cash	پول نقد	pul-i naqhd
to cast (in a mould)	ریختن (ریز)	rikhtan (rīz)
castle	قصر قلعه ارک	qasr, qal'a, ark
castor oil	روغن چراغ	roughan chirāgh
to castrate	آخته کردن	akhta kardan
cat	گربه	gurba
— (long haired Persian cat)	براق	burraq
catalogue	فهرست	fihrist

to catch	گرفتن (گیر)	giriftan (gīr)
cauldron	دیگ	dig
cauterize	داغ کردن	dāgh kardan
cavalry	سواره	savāra
cavern	غار	ghār
caviar	تخم ماهی	tukhm-i mahī
to cease	تمام شدن	tamām shudan
ceiling	سقف	saqf
celebrated	مشهور معروف	mashhūr, ma'rif
celery	کلفس	kalafs
cellar	زیر زمین	zīr zamīn
centre	مرکز	markaz
ceremony	رسم	rasm
— plur.	رسوم	rusūm
certain	یقین	yaqīn
certificate	تصدیق	tasdiq
— (of a servant)	کاعد رضامندی	kāghaz-i rizāmandī
chain	زنجیر	zanjīr
chair	صندلی	sandali
chalk	گل سفید	gil-i safīd
chamberlain	پیشخدمت حضور	pīshkhidmat-i huzūr
chancery	دفتر	daftar
chandelier	چهل چراغ	chihil chirāgh
chandler	بقال	baqqāl
to change	غرض کردن	'avaz kardan
chapter	باب	bāb
character	خلاصه	khaslat
charcoal	زغال	zughāl

chargé d'affaires	شارژدفار کفیل امور	chārjdafar, kafil-i umūr
charity	کرم	karam
charm	طلسم	talism
chastity	عصمت	‘asmat
cheap	ارزان	arzān
cheapness	ارزانی	arzāni
cheating	تقلب	taghallub
cheese	پنیر	panīr
chemist	عطار دواساز	‘attar, davāsāz
cheque	برات	barāt
cherry (sweet)	گیلاس	gilās
— (sour)	آلبالو	alubālū
chess	شطرنج	shatranj
chest (human)	سینه	sīna
chestnut	شاه بلوط	shāh balūt
chicken	جوجه	juja
chief	رئیس خان	ra’īs, khān
child	بچه	bacha
childhood	بچه‌گی	bachagi
chimney	دودکش	dudkash
chin	زنج	zanakh
China	چین	Chīn
China, Chinese	چینی	chīni
chintz	قلم‌کار	qalamkār
choke	حفا شدن	khafa shudan
cholera	وبا	vabā
choose	اختیار کردن	ikhtiyār kardan
Christ	حضرت عیسی	Hazrat-i ‘Isā
Christian	عیسوی	‘Isavi



chronicle	تاریخ تواریخ	tāriḵ plur: tavā- riḵh
church	کلیسیا	kalīsyā
cinnamon	دار چینی	dār-chīnī
circle	دایره	dāira
circumcision	ختنه	khatna
cistern	آب انبار	āb-ambar
citadel	قلعه	qal'ā
city	شهر	shahr
civility	ادب	adab
claim	طلب	talab
—	ادعا	iddi'ā
claimant	مدعی	mudda'ī
class	قسم، طبقه	qism, tabaqa
claw	چنگال	changal
clay	گل	gil
clean	پاک	pāk
clear	صاف	saf
to cleave	شکافتن شکاف	shikāftan (shikaf)
clergyman	کشیش	kashish
clever	با هوش	bā hūsh
climate (water and air)	آب و هوا	āb u hawā
to cling	چسپیدن چسپ	chaspidan (chasp)
cloak	عبا	'abā
clock	ساعت مجلسی	sā'at-i majlisī
to close	بستن بندی	bastan (band)
cloth	ماهوت	māhut
to clothe	پوشیدن پوش	pushidan (push)
— (causal)	پوشاندن پوشان	pushāndan (pushān)
clothes	رخت لباس	rakht libās

cloud	ابر abr
clove	میخک mikhak
clover	شیدر shabdar
coachhouse	کالسکه خانه kalaskakhāna
coachman	کالسکه چی kalaskachi
coal	زغال سنگ zughāl-i sang
coarse	درشت durusht
coast	کنار kanār
—	ساحل sahil
— (plur.)	سواحل savahil
coat (persian)	سرداری sardāri
cobweb	تار عنکبوت tar-i 'ankabut
cock	خروش khurūsh
coffee	قهوه qahva
coffin	تابوت tabūt
coin	سکه sikka
to coin	ضرب کردن zarb kardan
cold (adj.)	سرد sard
to catch cold	سرما خوردن sarma khurdan
collar	یقه yakha
to collect	جمع کردن jam' kardan
collyrium	سرمه surma
colonel	سرهنگ sarhang
colour	رنگ rang
colt	گرس kurra
column	ستون sutūn
comb	شانه shāna
to comb	شانه زدن shāna zadan
to come	آمدن (ā) amadan (ā)

comet	ستاره دنباله دار	sitara-yi dumbala-dar
comic	مضحک	muzhik
command	حکم فرمان	hukm, farmān
to command	فرمودن فرما	farmudan (farmā)
commentary	تفسیر	tafsir
commerce	تجارت	tijarat
companion	رفیق	rafiq
to compare	مقایله کردن	muqabila kardan
comparatively	بالتسبیه	bi'n nisba
compass	قبله نما	qibla namā
compensation	مکافات	makāfat
complaint	شکایت	shikāyat
complete	تمام	tamām
compliments	سلام	salām
composed	مرکب	murakkab
to conceal	پنهان کردن	panhān kardan
concerning	در خصوص	dar khusūs
concession	امتیاز	imtiaz
conciliation	مصالحه	musālaha
condition	حل	hāl
— (stipul)	احوال : plur شرط	ahvāl . shart
to condole	شروط : plur	shurūt
conduct	تعزیه کردن	ta'zi'a kardan
confectioner	رفتار	raftār
confederacy	شیرینی ساز	shirīnIsāz
to confess	معاهد	mu'ahida
confidence	اقرار کردن	iqrār kardan
confidentially	اعتقاد	i'tiqād
	محرمانه	mahramāna



to confirm	تصدیق کردن tasdiq kardan
to confiscate	ضبط کردن zabt kardan
conformably	موافق mavâfiq
confusion	شلوک shuluq
to congratulate	تبریک کردن tabrik kardan
conjuror	ساحر sāhir
to conquer	فتح کردن fath kardan
to consent	راضی بودن râzi budan
consolation	تسلی tasallî
consul	قونسُل qunsul
consulate	قونسُلگری qunsulgarî
contagion	سرایت sarâyat
contagious	مسری musrî
content	راضی râzi
to contradict	رد کردن radd kardan
contrary	ضد عکس zidd, 'aks
contrivance	تدبیر tadbîr
convalescence	شفا shafa
convent	دیر deir
conversation	صحبت suhbat
cook	آشپز ashpaz
to cook	پختن پز pukhtan (paz)
cool	خنک khunak
copper	مس mis
coppersmith	مسگر misgar
copy	سواد savad
cork	خوب پنبه chub-i pamba
corkscrew	پیچ pich

corn	غله	ghalla
corner	کنج	kunj
corporal	وکیل	vakıl
corpulent	چاق	chāq
to correct	تصحيح کردن	tas-hih kardan
correspondence	مکاتیب	mukatiba
corridor	دالان	dālān
corrupt	خواب	kharāb
cost	قیمت	qimat
cotton	پنبه	pamba
cough	سلفه	sulfa
to count	شمردن شمار	shumurdan (shu- mār)
counterfeit	ساختگی	sākhtagi
country	ولایت	vilāyat
countryseat	ییلاق	yeilaq
couplet (verse)	بیت	beit
courage	دلیری	diliri
courier	چاپار	chāpar
court	دربار	darbār
courtesan	جنده	jinda
cover	پوشش	pūshish
to cover	پوشاندن پوشان	pūshāndan (pūshān)
cow	گاو	gāv
coward	ترسو	tarsū
crab	خرچنگ	kharchang
crack	ترک	tarak
cradle	گهواره	gahvāra
cravat	گردن بند	gardanband
cream	خامه	khāma

to create	آفریدن آفرین	afaridan (afarin)
creator	خالق	khaliq
creature	مخلوق	makhluq
credentials	اختیار نامه	ikhtir nāma
creditor	طلب کار	talab-kār
crime	تقصیر	taqsir
cripple	چلاغ	chulagh
crooked	خم کج	kham, kaj
crop	حاصل	hāsil
to cross	عبور کردن	'ubūr kardan
crow	کلاغ	kalagh
crowd	جمعیت	jam'iat
crown	تاج	tāj
to crucify	بد صلیب زن	bi salīb zadan
cruel	ظالم	zālim
cruelty	ظلم	zulm
to crush	خورد کردن	khurd kardan
to cry	داد زن	dād zadan
crystal	بلور	bulūr
cucumber	خیار	khīr
cultivated	آباد	ābād
cultivation	زراعت	zarā'at
cup	فنجان	finjān
cupboard	دولابچه	dulābcha
cupola	گنبد	gumbad
curb	دهنه	dahana
curds and whey	ماست	māst
cure	علاج	'ilāj
curiosity	کنج کاوی	kunj kāvī
curl	زلف	zulf



currants	سبزه sabza
currier	دبّاغ dabbāgh
currycomb	قشو qashou
curse	لعنت la'nat
curtain	پرده parda
cushion	بالش bālīsh
custom	رسم rasm
custom-house	گمرک خانه gumruk-khāna
to cut	بریدن (بر) burrīdan (burr)
cypress	سرو sarv

## D.

dagger	خنجر khanjar
dam	سد sadd
damage	خرابی kharābī
"	ضرر zarar
Damascus	شام Shām
damasked (steel)	جوهر دار joubar-dār
to dance	رقصیدن (رقص) rakhsīdan (rakhs)
danger	خطر khatar
dangerous	خطرناک khatarnāk
daring	جرات jur'at
dark	تاریک tārik
darkness	تاریکی tārikī
date (fruit)	خرما khurma
— (time)	تاریخ tārikh
daughter	دختر dukhtar
day	روز rūz
dead	مړده murda

deaf	کَر	kar
dealing	معامله	mu'amala
dear (beloved)	عزیز	'azîz
— (expensive)	گران	girān
death	مرگ	marg
debt	قرض	qarz
debtor	بده کار	bidih kar
decanter	تنگ	tung
to decay	پوسیدن (پوس)	pūstidan (pūs)
deceit	تقلب	taqallub
to decorate	زینت دادن	zīnat dādan
decoration (order)	نشان	nishān
to deduct	کم کردن	kam kardan
deep	گود	goud
defeat	شکست	shikast
to defend	حمایت کردن	hirāyat kardan
defendant	متدعی الیه	mudda'a ileihi
degree	درجه	daraja
delicious	لذیذ	lazîz
delight	لذت	lazzat
to deliver	تسلیم کردن	taslīm kardan
deluge	طوفان	tufan
demon	دیو	dīv
demon of the desert	غول بیابانی	ghul-i biyānī
denial	انکار	inkār
dentist	دندان ساز	dandan-sāz
to depose (office)	معزول کردن	ma'zūl kardan
deposit	امانت	amānat
deputy	نایب	nāyib

derision	ریش خند rīsh-khand
to descend	پایین آمدن pain āmadan
to describe	تعریف کردن ta'rif kardan
description	بیان beyān
desert	بیابان bīābān
deserving	سزاوار sazāvar
desire	آرزو ārzū
to despair	مایوس شدن mayūs shudan
to despise	بهیچ شمردن bi hīch na shu- murdan
destiny	بخت bakht
to destroy	خراب کردن kharāb kardan
detail	تفصیل tafsīl
devil	شیطان sheitan
dew	شبنم shabnam
dialogue	گفتگو guftugū
diamond	الماس almās
diarrhoea	اسهال is'hal
diary	روزنامه rūznāma
— (of a journey)	سفر نامه safar-nāma
dictionary	لغت lughat
to die	مردن (میر) murdan (mīr)
difference	فرق تفاوت farq, tafāvut
different	چیز دیگر jur-i dīgar
difficult	مشکل mushkil
to dig	کندن (کن) kandan (kan)
to digest	تحلیل کردن tablīl kardan
dignity	شان shān
diligent	کارکن kār-kun



to dine	شام خوردن	shām khurdan
dining-room	سفره خانه	sufra-khāna
dinner	شام	shām
direction	سمت	samt
directly	الآن	al ān
director	رئیس	ra'īs
dirt	کثافت	kasāfat
dirty	چرک , کثیف	chirk , kasīf
to discharge	جواب دادن	javāb dādan
discipline	انتظام	intizām
discontented	ناخوشنود	nā-khushnūd
to discover	پیدا کردن	peidā kardan
to disgrace	رسوا کردن	rusvā kardan
dish	دیس	dīs
— (food)	خوراک	khurāk
disinterested	بی غرض	bī-gharaz
to dismiss	مرخص کردن	murakhkhas kardan
disobedient	سرکش	sarkash
dispersed	متفرق	mutafarriq
displeased	کج خلق	kaj-khulq
dispute	دعوا	da'vā
to dissolve	حل کردن	hall kardan
distance	مسافت	masāfat
distant	دور	dūr
to distribute	تقسیم کردن	taqsīm kardan
district	بلوک	buluk
ditch	خندق	khandaq
ditto	ایضاً	eizā
to dive	غوطه خوردن	ghūta khurdan
to divide	قسمت کردن	qismat kardan

divine	آلهی	ilāhī
divorcee	طلاق	talāq
do	کردن (کن)	kardan (kun)
doctor	حکیم	hakīm
dog	سگ	sag
— (sporting)	توله	tula
— (greyhound)	تازی	tāzī
doll	عروسک	‘arūsak
dome	گنبد	gumbad
domestic	خانگی	khānagī
domicile	منزل	manzil
door	در	dar
— (to shut the door)	در را پیش کردن	dar-rā pīsh kardan
— (to bolt the door)	در را چفت کردن	dar-rā chift kardan
— (to open the door)	در را وا کردن	dar-rā vā kardan
dot	نقطه	nuqta
double	دو لا	du lā
doubt	شک	shak
dough	خمیر	khamīr
dove	قمری	qumrī
down	پایین	pāīn
dragoman	مترجم	mutarjīm
draper	بزاز	bazzāz
draft	برات	barāt
	حواله	havāla
draughtsboard	تخته نرد	takhta-yī nard
to draw	کشیدن (کش)	kashīdan. (kash)
drawer (furniture)	جعبه	ja‘ba
drawers	زیر جامه	zīr-jāma
dreadful	مهیّب	muhīb

to dream	خواب دیدن	khāb دیدan
dress	لباس	libās
to dress	رخت پوشیدن	rakht pushīdan
to drill	مشق کردن	mashq kardan
to drink	خوردن (خور)	khurdan (khur)
to drip	چکیدن (چک)	chakīdan (chak)
to drive	راندن (ران)	rāndan (rān)
— (in a carriage)	سوار کالسکه رفتن	savār-i kālaska raf- tan
drop (of liquor)	قطره	qatra
drowned	چکه	chaka
druggist	غریق	gharq
drum	عطار	‘attar
	طبل	tabl
drunk	بالابان	balāban
dry	مست	mast
duck	چشک	khushk
dumb	اورداک	urdak
dun (horse)	لال	lāl
dung	سمند	samand
dungeon	پهین	pahīn
durability	دستاقی خانه	dustakh-khāna
during	دوام	davām
dust	ما دام	ma dām
to dust	گرد و خاک	gard u khak
duster	گرد گرفتن	gard giriftan
duty	دست مال	dastmāl
to dye	تکلیف	taklīf
dynasty	رنگ زدن	rang zadan
	سلسله	silsila

## E.

each	هر یکی har yakī
eagle	قَرَه قُوش qara-qush
ear	گوش gush
— (of corn)	خوشه khusha
early	زود zud
earring	گوشواره gushvāra
earth	زمین خاک zamīn, khāk
earthenware	کوزه kūzai
earthquake	زلزله zalzala
ease	راحت rāhat
easy	آسان āsan
east	مشرق mashriq
The East	مشرق زمین mashriq-zamīn
to eat	خوردن (خور) khurdan (khur)
ebony	آبنوس ābnūs
edifice	عمارت ʿimārat
to educate	تربیت کردن tarbiat kardan
education	تربیت tarbiat
effect	اثر asar
egg	تخم tukhm
— (fried)	تخم نیم رو tukhm-i nīm-ru
— soft boiled	تخم نیم بند tukhm-i nīm band
egotism	خود پرستی khud-parasti
either-or	یا یا yā-yā
elastic	جهنده jahanda
elbow	مرغف mirfaq
— (plur :)	مراغف marāfq



to elect	گزیدن (گزین)	guzīdan (guzīn)
elegant (in clothes)	خوش لباس	khush-libās
element	عنصر	‘unsur
— (plur)	عناصر	‘anāsir
elephant	فیل	fil
elm	نارون	nārvan
eloquence	فصاحت	fasāhat
eloquent	فصیح	fasīh
embassy	سفارت کبری	safārat-i kubrā
to embezzle	خیانت کردن	khīānat kardan
to embrace	بغل گرفتن	baghal giriftan
embroidery	گلدوزی	guldūzī
emerald	زمرود	zumurrud
emery	سنباده	sumbāda
emetic	مستفرغ	mustafrigh
emperor	امپراطور	imparatūr
empress	امپراتریس	imparatris
employed	مشغول	mashghul
empty	خالی	khālī
enamel	مینا	mīnā
enclosed (in a letter)	لفا	laffan
end	آخر	ākhir
to end	تمام شدن	tamām shudan
enemy	دشمن	dushman
energy	شوق	shouq
engagement	وعدہ	va‘da
engine	ماشین	māshīn
engineer	مهندس	muhandis
English	انگلیس	inglis
enough	بس	bas
	کافی	kāfi

to enter	داخل شدن dakhil shudan
envelope	پاکت pakat
envions	حسود hasud
envirous	اطراف atraf
envy	حسد hasad
equal	برابر barabar
error	غلط ghalat
to escape	رستن (را) rastan (rah)
especially	خصوصاً khususan
etc	و غیره va gheira
eternity (without beginning)	ازل azal
— (without end)	ابد abad
eunuch	خواجه آغا khaja, agha
Europe	فرنگستان Farangistan
European	فرنگی Farangi
evening	شام sham
every	هر har
ewer	آفتابه aftaba
exact	درست durust
to exaggerate	مبالغه کردن mubalagha kardan
examination	امتحان imtihan
example	مثل masal
excellency	جناب عالی janab-i 'ali
except	بغیر bi gheir
exception	استثنا istisna
exchange (money)	صرف saarf
to exchange	عوض کردن 'avaz kardan
excrement	گله guh

excuse	عذر 'uzr
executioner	میر غضب mīr ghazab
exercise	مشق mashg
existence	وجود vujūd
existent	موجود moujūd
to expect	منتظر بودن muntazir būdan
to expel	بیرون کردن bīrūn kardan
to expend	خرج کردن khارج kardan
experience	تجربه tajruba
expert	اهل خیره ahl-i khibra
to explain	بیان کردن beīān kardan
to export	ببخارج کردن bi khārij burdan
extra ordinary	فوق العاده fouq al 'āda
eye	چشم chashm
eyebrow	ابرو abru
eyeglass	عینک 'einak

## F.

face	صورت sūrat
facing	رو برو ru bi ru
fact	حقیقت haqiqat
factory	کارخانه kārkhāna
to fade	پژمردن (پژمیر) pajmurdan (pajmīr)
to faint	بی هوش شدن bi hūsh shudan
fairy	پری parī
faith	وفا vafa
faithful	وفادار vafadar
faithless	بی وفا bi vafa
falcon	قوش qush
to fall	افتادن (افت) uftadan (uft)

false	دروغی	durughi
name	نام و ننگ	nam u 'nang
family	عیال و اطفال	'ayal u atfāl
famous	مشهور	mash-hur
fan	باد بین	bād-bizan
fanatic(al)	متعصب	muta'assib
fancy	خیال	kheyāl
far	دور	dūr
farewell	وداع	vidāc
farrier	نعل بند	na'l band
fast (well fixed)	محکم	muhkam
to fast	روزه گرفتن	rūza giriftan
fat (subst.)	پی	pi
— (adj.)	چاق	chaq
father	پدر والد	padar, valid
fault	عیب تقصیر	'eib, taqsir
favour	التفات	iltifat
favourite	عزیز	'aziz
fayence	کاشی	kāshi
fear	ترس و باک	tars u bāk
to fear	ترسیدن (ترس)	tarsidan, (tars)
feast	مهمانی	mihmāni
feastday	عید	'id (vulg. 'eid)
feather	پر	par
fee	انعام	in'am
to feed	پروریدن (پرور)	parvardan (parvar)
feeling	حس	hiss
felt	نمد	namad
female	ماده	māda
fertile	خاسل ده	hāsīl-dih



fetters	پا بند	pā-band
fever (intermittent)	نوبه	nouba
— (trembling)	تپ لرز	tap-i larz
few	کم	kam
field	صحرأ	sahrā
— (in compositions)	زار	zār
fig	انجیر	anjir
to fight	دعوى کردن	da'vā kardan
figure	شکل	shakl
to fill	پر کردن	pur kardan
to filter	صاف کردن	saf kardan
filth	کثافت	kasafat
• filthy	کثیف	kasif
finance	مالیات	mālīyat
to find	پیدا کردن	peida kardan
fine	نازک	nāzuk
a fine	جریمانه	jarīmāna
to fine	جریمانه کردن	jarīmāna kardan
finger	انگشت	angusht
to finish	تمام کردن	tamām kardan
fire	آتش	atash
— (to light the fire)	آتش روشن کردن	atash roushan kar- dan
— (to put out the fire)	آتش خاموش کردن	atash khāmūsh kar- dan
firewood	حیزم	hizum
fireworks	آتش بازی	atashbāzi
• first	اول	avval

fish	ماهی māhi
fit	مشت musht
fitting	باندازه bi andaza
to fix	نصب کردن nasb kardan
flag	پرچم beiraq
— vulg:	بی‌دق beidaq
flame	شعله shu'la
flattery	تملق tamalluq
flea	کهک kahk
to flee	فرار کردن farār kardan
flesh	گوشت gusht
flint	سنگ چقماق sang-i chaqmāq
flock	گله رما gala, rama
flood	سیل seil
flour	آرد ārd
flowing	جاری jāri
flower	گل gul
flute	نی nei
fly	مکس magas
to fly	پریدن (پیر) paridan (par)
foal	کُرّه kurra
foam	کف kaf
fog	مه mih
to fold	تا کردن tā kardan
the following	ذیل zeil
food	خوراک khurāk
fool	خر khar (aqs.)
foot	پا pā
for	برای barāyi

to forbid	منع کردن	man <sup>c</sup> kardan
forehead	پیشانی	piśhāni
foreign	غریب	gharib
Foreign Affairs	امور خارجه	umūr-i kharija
forest	جنگل	jangal
forgery	ساختگی	sakhtagi
to forget	فراموش کردن	farāmush kardan
to forgive	عفو کردن, بخشیدن (بخش)	afv kardan, bakh- shidan (bakhsh)
fork	چنگل	changal
form	صورت	sūrat
former (previous)	سابق	sābiq
fort	قلعه	qala <sup>c</sup>
fortunate	خوش بخت	khush-bakht
— (unfortunate)	بد بخت	bad-bakht
fortune	بخت	bakht
fountain	فواره	favvāra
fowl	مرغ	murgh
fox	روباه	rūbah
frame	قاب چهار چوبه	qāb, chahar-chūba
free	آزاد	azād
freedom	آزادی	azādī
freemason	فرامسون	farāmasūn
freeze	یخ بستن	yakh bastan
French	فرانسوی	farānsavi
fresh	تازه	tāza
Friday	جمعه	jum <sup>a</sup>
friend	دوست	dūst
friendly	دوستانه	dūstāna

friendship	دوستی dūstī
to frighten	ترسانیدن tarsānīdan (tarsān)
rock	فستان fistān
frog	قرباغ qurbagha
from	از az
frontier	سرحد sar-hadd
frost	سرما sarmā
fruit	میوه mīva
to fry	پزیران کردن birān kardan
full	پر pur
fun	تفریح tafarruj
funny	مضحک muzhik
fur	پوستین pūstīn
furlough	مرخصی murakhasī
furnace	تنور tanūr
furniture	مبل و اسباب mubl u asbāb
future	آینده āyanda

## G.

gall	زهره zahra
gallnut	مازو māzu
to gallop	دویدن (دو) dāvidān (dou)
— (causal)	دواندن (دوان) dāvāndan (davān)
— (a horse)	تاختن (تاز) takhtan (tāz)
gambling	قمار بازی qumār-bāzī
game	بازی bāzī
gaol	حبس habs
garden	باغ bāgh
gardener	باغبان bāghbān vulg: baghbūn
garlic	سیر sīr



garnet	لعل la'cl
garter	جراب بند jurāb band
gate	دروازه darvāza
gate-keeper	دربان darbān
gazelle	آهو ahu
gelding	اخته akhta
general (army)	سرتیپ sartīp
general (adjective)	عمومی 'umūmī
generation	پشت pusht
gentle	ملایم mulāyim
gentleman	ناجیب najīb
genuine	صاحیح sahih
geography	جغرافیا jughrafiā
geometry	هندسه handasa
ghost	روح ruh
— (Holy Ghost)	روح القدس Rūh al quds
gift	پیشکش pīshkash
gilt	مطلا mutalla
ginger	زنجبیل zanjabīl
girl	دختر dukhtar
to give	دادن (ده) dādan (dih)
glass	شیشه shīsha
— (wine glass)	گلاس gilās
— (tea glass)	استقام istaqām
— (looking glass)	آینه nina
glory	جلال jalāl
glue	سریشم sirīshum
to go	رفتن (رو) raftan (rou)
goat	بز buz

God	خدا Khuda
'	الله Allah
gold	طلا tila
'	زر zar
goldsmith	زرگو zargar
good	خوب khub
good-bye	خدا حافظ khuda hafiz
goods	مال mal
goose	قاز qaz
gospel	انجيل anjil
gourd	کدو kadu
gout	نقرس niqris
government	حکومت hukumat
governor	حاکم hakim
gradually	کم کم kam-kam
grain	دانه dana
grammar	صرف و نحو sarf u nahv
grandfather	جد jadd
grandmother	جده jadda
grandvizier	صدر اعظم Sadr a'zam
grape	انگور angur
grass	علف 'alaf
grateful	حق شناس haqq shanäs
gratis	مفت muft
grave (tomb)	قبر گور qabr, gür
gravel	ریگ rig
gray	خاکستری khākistari
— (horse)	قزل qizil
grease	چربی charbi

greasy	چرب charb
great	بزرگ buzurg
green	سبز sabz
greens	سبزی sabzi
greyhound	سگ تازی sag-i tazi
grief	غم gham
to grind	سابیدن (ساب) sabidan (sab)
grocer	بقال baqqāl
groom	مہتر mihtar
ground	زمین zamīn
to grow (veget)	رستن (رو) rustan ru
— (persons and animals)	بزرگ شدن buzurg shudan
guarantee	ضمانت zamānat
guard	کشیک kashik
guess	قیاس qias
guest	مہمان mihmān
guide	بلد balad
gulf (sea)	خلیج khalij
gun	تفنگ tufang
— (double barrelled)	دو لوله du lula
— (breech loader)	تدپور tahpur
— (muzzle loader)	دھن پر dahan pur
gunner	تدپوچی tupchi
gut	روده ruda
gutter	راہ آب rah-i ab
gymnasium	زور خانہ zur-khāna
gymnastics	ورزش varzish
gypsum	گچ gaj

gipsy

کونی koulfi

## H.

habitation

مسکن maskan

— (plur.)

مسکین masākin

hail

تگَرگ tagarg

hair

مو mū

half

نیم نصف nīm, nisf

hall

ایوان eivān

hammer

چکش chakush

hand

دست dast

handful

مشت musht

handkerchief

دست مال dast māl

handle

دسته dasta

to hang

آویزان کردن avizān kardan

to happen

اتفاق افتادن ittifaq uftādan

happy

خوش وقت khush-vakht

harbour

لنگرگاه langar-gāh

hard

سخت sakht

harem

اندرون andarūn

harm

ضرر zarar

harness

یراق yaraq

harvest

درو حاصل dirou, hāsil

haste

عاجله 'ajala

hasty

دست پاچه dast-pācha

hat

کلاه kulāh

hatred

کین kīn

haughtiness

غرور ghurūr

haughty

مغرور maghrūr

hawk

قوش qūsh



hay	بیناجه yunja
head	سر sar
headache	درد سر dard-i sar
health	صحت sihhat
"	احوال ahvâl
"	سلامتی salâmâtî
to hear	شنیدن (شنو) shanîdan (shanou)
heart	دل dil
heat	گرمی garmî
heathen	کافر kâfir
heaven	بهشت bihisht
heavy	سنگین sangîn
hedgehog	خار پشت khâr-pusht
heel	پاشنه pāshna
height	بلندی bulandî
heir	وارث varîs
hell	دوزخ dūzakh
"	جهنم jahannâm
helmet	خود khud
help	کمک kumak
hen	مرغ murgh
here	اینجا injā
hero	بہادر bahâdur
hideous	زشت zisht
high	بلند buland
Highness	حضرت والا hazrat-i valâ
hill	تپہ tapa
to hinder	منع کردن man' kardan
hire	کرایہ kirāya
history	تاریخ tarîkh

to hit	زدن (زن) zadan (zan)
hog	خوک khuk
to hold	نگاه داشتن nigah dāshtan
hole	سوراخ surakh
holiday	روز تعطیل rūz-i ta'atīl
hollow	خالی khālī
hollows	قُبُل qubul
holy	مقدس muqaddas
honest	درست کار durust-kar
honey	عسل 'asal
honour	آبرو ābru
to honour	احترام کردن ihtirām kardan
hoof	سم sum
hook	قلاب qullab
hoopoe	عُدُود hudhud
hope	شانه سر shāna-sar
hopeful	امید umīd
hopeless	امیدوار umīdvār
horizon	نامید nā-umīd
horn	عَفَق 'afuq
horse	شاخ shākh
— (pack-horse)	اسب asp
horse-shoe	یابو yābu
horseman	نعل na'l
hospitable	سوار savār
hospital	مهمان دوست mihmān-dūst
hot	مریض خانه mariz-khāna
hotel	داغ dāgh
hour	مهمان خانه mihmān-khāna
	ساعت sā'at

house	خانه	khāna
household	خانوار	khānavār
human	انسانی	insānī
humble	مظلوم	mazlūm
hunger	گرسنگی	gurusnagi
hungry	درسنه	gurusna
— (vulg.)	دشنه	gushna
hunt	شکار	shikar
hunter	شکارچی	shikarchī
hurry	عاجله	‘ajala
to hurt	رنجانیدن (رنجان)	ranjanīdan (ranjan)
husband	شوهر	shouhar
hyacinth	سنبل	sumbul
hyaena	کفتار	kaftar
hypocrisy	ریا	riā
hypothesis	فرض	farz

I.

ibex	بز کوهی	buz-i kuhī
ice	یخ	yakh
idea	خیال	kheyāl
idiom	اصطلاح	istilāh
idiot	بی شعور	bī shu‘ur
idle	بی کار	bī-kār
idol	بت	but
if	اگر	agar
ignorant	نادان	nā dān
ill	نا خوش	nā-khush
illness	ناخوشی	nākhushī
illumination	چراغان	chiraghān
image	تمثیل	tamstīl

to imagine	تصور کردن	tasavvur kardan.
imitation (plur)	تقلید (تقالید)	taqlīd (taqalīd)
immediately	الآن	al ān
imperfect	ناقص	nāqis
imperial	شاهنشاهی	shāhīnshāhī
to import (goods)	داخل کردن	dākhil kardan
importance	اهمیت	ahammīyat
important	مهم	muhimm
impossible	غیر ممکن	gheir mumkin
improbable	دور	dūr
impure	فاسد	nā-pāk
incense	بخور	bukhūr
inclination	میل	meil
income	مداخل	madākhil
to increase	افزودن (افزا)	afzudan (afza)
indeed	البته	albatta
independent	خود مختار	khud mukhtar
index	فهرست	fihrist
India	هند	Hind
"	هندوستان	Hindustan
indigo	نیل	nīl
infancy	بچگی	bachagī
infant	بچه طفل	bacha, tifi
infantry	پیاده	piāda
infection	سرایت	sirayat
influence	نفوذ	nufūz
influenza	زکام فرنگی	zukkām-i farangī
information	اطلاع	ittilāʿ
ingratitude	نمک بچیرامی	namak bi harāmī
inhabitant	ساکن	sākin



inhabitant (plur.)	سکنه sakana
inheritance	میراث mirās
inheritor	وارث vāris
ink	مرکب murakkab
inlaidwork	خاتم کار khatim-kār
inn	مهمان خانه mihmān-khāna
innocent	بی گناه bi-gunāh
insect	جانور jānvar
— (vulg.)	junavar
inside	اندرون andarūn
to insist	اصرار کردن isrār kardan
insolent	بی ادب bi adab
instead	عوض ‘avaz
instruction	تعلیم ta‘līm
instrument	آلت alat
insult	فحش fuhsh
to insult	فحش دادن fuhsh dādan
insurance	بیمه bīma
intellect	عقل ‘aql
intention	مقصد maqsūd
interesting	دل چسپ dil-chaasp
interference	مداخله mudakhila
internal	داخلی dakhilī
interpreter	مترجم mutarjim
interval	فاصله fāsila
intoxicated	مست mast
intoxicating	مسکر muskir
intrenchment	سنگر sangar
to introduce (to one another)	معرفی کردن mu‘arraft kardan
to intrust	سپردن (سپار) supurdan (sipar)
inundation	سیل seil

invention	ایجاد	tjad
	اختراع	ikhtira'
inventory	سیاهه	siāha
to invite	دعوت کردن	da'vat kardan
iron	آهن	ahan
irregular (troops)	غیر نظامی	gheir-nizāmī.
irrigation	آبیاری	abyārī
island	جزیره	jazīra
itch	خارش	kharish
ivory	عاج	aj
— (of the walrus)	شیر ماهی	shir-māhi
ivy	لبلب	lablab

## J.

jackall	شغال	shaghāl
jade	یشم	yashm
jam	مرבה	murabba
jealousy	رشاک	rashk
Jesus	حضرت عیسی	Hazrat-i 'Isa
Jew	یهودی	Yahūdī
jockey	چابک سوار	chabuk-savār
to join	پیوستن (پیوند)	peivastan (peivand)
joint	بند	band
journal	روز نامه	rūz-nāma
journey	سفر	safar
joy	خوشی	khushī
Judas-tree	ارغوان	arghavan
judge (coranic law)	حاکم شرع	hākīm-i shar'
— (civil law)	حاکم عرف	hakim-i 'urf
judgment	حکم	hukm

jug	کوزه	kuza
to jump	جستن (جه)	jastan (jah)
just	عادل	'adil
justice	عدل انصاف	'adl, insaf

K.

to keep	نگاه داشتن	nigāh dashtan
keeper	مستحقف	mustahfiz
keepsake	یادگار	yādgār
kettle	کتری	katrī
key	کلید	kalīd
— (of a carriage)	آچار	achār
to kick	لگد زدن	lagad zadan
— (vulg.)		laghat zadan
to kill	کشتن (کش)	kushtan (kush)
kind (species)	قسم	qism
— (plur.)	اقسام	aqṣām
kind (friendly)	مهربان	mihribān
king	پادشاه	pādishah
,	شاه	shah
,	ملک	malik
kiss	بوسه	būsa
— (vulg.)	ماج	māch
kitchen	آشپز خانه	ashpaz khāna
knee	زانو	zanū
to kneel	زانو نشستن	zanū nishastan
knife	کارد	kard
— (penknife)	چاقو	chāqu
to knit	بافتن (باف)	baftan (baf)
to knock	کوبیدن (کوب)	kubīdan (kub)

knot	گره	giriḥ
to knot	گره زدن	giriḥ zadan
to know	دانستن (دان)	danistan (dān)
knowledge	دانش علم	dānish, ilm
known	معلوم	ma'lum

## L.

labour	کار	kār
labourers	عماله فعله	'amala, fa'ala
lace	توری	tūrī
ladder	نردبان	nardubān
lady	خانم	khānum
lake	دریاچه	daryācha
lamb	بَره	barra
lame	لنگ	lang
lamentation	نالہ	nāla
lamp	چراغ	chirāgh
lance	نیزه	neiza
lancet	نیشتر	nīshṭar
land	زمین	zamīn
lane	کوچه	kucha
language	زبان	zabān
lantern	فانوس	fanūs
large	بزرگ	buzurg
lark	چکاوک	chakāvuk
last	آخر	ākhir
late	دیر	dīr
latitude	عرض	'arz
to laugh	خندیدن (خند)	khandīdan (khand)
laughable	مضحک	muzhik
laughter	خنده	khanda



laundress	رخت‌شور rakhtshūr
law	قانون qānūn
coranic law	شرع sharʿ
common law	عرف ʿurf
lawcourt	دیوان خانه divān-khāna
lawsuit	مرافعه murāfaʿa
lawn	چمن chaman
laxative	مسهل musʿhil
to lay	گذاشتن (گذار) guzāshstan (guzār)
lazy	تنبل tambal
lead	سرب surb
leaf	برگ ورق barg, varaq
lean	لاغر lāghir
to lean	تکیه دادن takīa dādan
to learn	یاد گرفتن yād giriftan
learned	عالم ʿālim
learning	علم ʿilm
leather	چرم تیماج charm, timāj
leave	اذن izn
to leave	تَرک کردن tark kardan
leech	زالو zalu
left	چپ chap
leg	پا pā
legation	سفارت safarat
legible	خوانا khāna
leisure	فرصت fursat
lemon	لیمو limu
lemonade	شربت لیمو sharbat-i limū
to lend	امانت دادن amanat dādan
length	طول tul

lentils	عدس 'adas
leopard	پلنگ palang
less	کمتر kamtar
lesson	درس dars
letter (epistle)	کاغذ kaghaz
— (alphab.)	حرف harf
lettuce	کاهو kahū
lexicon	لغت lughat
liar	دروغ گو durugh-gu
liberality	سخاوت sakhavat
liberty	آزادی azādī
library	کتابخانه kutub-khāna
to lick	لیسیدن (لیس) lisdan (lis)
lid	سرپوش sar-pūsh
lie	دروغ durugh
to lie (mentir)	دروغ گفتن durugh guftan
to lie (coucher)	خوابیدن (خواب) khābīdan (khāb)
lieutenant	نایب nāyib
life	زندگی zindagī
lifetime	عمر umr
to lift	بلند کردن buland kardan
light (subst.)	نور nūr
— (adj.)	سبک sabuk
to light	روشن کردن roushan kardan
lightning	برق barq
like	مثل misl
to-like	پسند کردن pasand kardan
likeness	شبهات shabāhat
lily	زنبق zambaq
lime	آهک ahak

limit	حدّ hadd
line	خطّ khatt
linen	کتان kattān
lining	استر astar
linseed	بزرک bazrak
lion	شیر shīr
lip	لب lab
list	فهرست fihrist
to listen	گوش دادن gush dādan
lithography	چاپ chāp
litter (travelling)	تاخت روان takht-i ravān
little	خورده khurda
to live	زنده بودن zinda budan
liver	جگر jigar
load	بار bār
local	محلی mahallī
lock	قفل qufl
— (vulg.)	(qulf)
locust	ملخ malakh
logic	منطق mantiq
long	دراز dirāz
to look	نگاه کردن nigāh kardan
loose	شل shul
to lose	گم کردن gum kardan
loss	ضرر zarar
lost	گم gum
loud	بلند buland
louse	شپش shipish
love	عشق 'ishq
to love	دوست داشتن dūst dashtan

to be in love	عاشق بودن 'ashiq budan
lover	عاشق 'ashiq
Row	پست past
lucerne (hay)	یونجه yunja
luck	بخت bakht
luggage	اسباب asbāb
lunar	قمری qamarī
lunatic	دیوانه divāna
lunch	نهار nahar
lung	شش shush
luxury	عیش 'eish

## M.

mace	گرز gurz
»	چماق chumāgh
mad	دیوانه divāna
madness	دیوانگی divānagī
magic	جادوگری jadu-garī
magnet	آهن ربا āhan-rubā
magpie	زاغ zagh
mail (armour)	زره zira
maimed	چلاق chulagh
maize	ذرت zurrat
majesty	اعلیٰ حضرت a'lahazrat
major	یاور yavar
to make	ساختن (ساز) sākhtan (sāz)
male	نر nar
man (kind)	آدم adam
»	انسان insān
— (plur.)	نلس nās
— (male)	مرد mard



man (plur. men)	مردھا	mardha
— people)	مردم	mardum
mane	یال	yal
mange	خارش	kharish
manger	آخور	akhur
manna	گز	gaz
— (biblical)	من	mann
manner	طور	tour
— (plur.)	اطوار	atvar)
manœuvres	جنگ عفت لشکر	jang-i haft lashgar
manuscript (adject)	خطی	khatti
many	بسیار خیلی	bisyar, kheili
map	نقشه	naqsha
marble	مرمر	marmar
to march	کوچ کردن	kuch kardan
mare	مادیان	mdian
mark	نشان علامت	nishān, 'alamat
to mark	علامت گذاشتن	'alamat guzāshtan
market	بازار	bāzar
marriage	عروسی	'arūsi
marrow (bone)	مغز	maghz
marrow (vegetable)	کدوچه	kaducha
to marry (a woman)	زن گرفتن	zan giriftan
» (a man)	شوهر کردن	shouhar kardan
martingale	سینه بند	sina-band
martyr	شهید	shahīd
masculine	مذکر	muzakkar
mason	بنا	bannā
massacre	قتل	qatl
mast (of a tent)	دیرک	dirak

master	آقا āghā
mat	حسیر hasir
match (lucifer)	کبریت kibrit
— (wax match)	شمعچه sham'cha
mattress	دوشک dūshak
mausoleum	مقبره maqbara
meadow	چمن chaman
meal	غذا ghaza
meaning	معنی ma'ni
measles	سرخک surkhak
measure	اندازه andāza
meat	گوشت gūsh
to meddle	مداخله کردن mudākhlā kardan
mediation	واسطه vāsita
medicine	دوا dava
medlar	ازگیل azgil
to meet	ملاقات کردن mulaqāt kardan
meeting	مجلس majlis
melody	نوا آهنگ navā, āhang
melon	گرمک garmak
— (water melon)	خربوزه kharbūza
— (vulg.)	هندوانه hindavāna
to melt	گداختن (گداز) gudākhtan (gudāz)
memorandum	یاد داشت yād-dāsh
memory	یاد yād
	خطر khātir
to mend	تعمیر کردن ta'mir kardan
mentioned	مذکور mazkūr
merchant	تاجر tājir
— (plur.)	تجّار tujjār

merciful	رحیم rahīm
merciless	بی رحم bi rahm
mercury	جیوه jīva
message	پیغام peighām
metal	فلز filiz
metre (verse)	وزن vazn
middle	میان وسط miān, vasat
mighty	توانا tavānā
mild	ملایم mulayim
military	نظامی nizāmī
milk	شیر shīr
milkpot	شیردان shirdān
mill	آسیا āsyā
millet	ارزن arzan
minarat	مناره manāra
mind	خاطر lehatir
mine	معدن ma'dan
minister	وزیر vazīr
ministry	وزارت vazārat
mint (for coinage)	زهراب خانه zarrāb-khāna
» (plant)	نعنا na'na
minute (time)	دقیقه daqiqā
minutely	با دقت ba diqqat
miracle	معجزه mu'jiza
mirage	آب یزید ab-i Yazīd
mirror	آینه āina
mischief	شیطانی sheitānī
miser	بخیل bakhīl
miserable	پریشان parishān
misfortune	بلا balā

to miss (the aim)	خطا کردن	khata kardan
missionary	کشیش مرسِل	kashish, mursil
mist	مه	mih
mistake	غلط	ghalat
mistrustful	بدگمان	bad-gumān
to mix	امیختن (امیز)	amikhthan (amiz)
mixed	قاطی کردن	qatī kardan
moat	مخلوط قاضی	makhlūt, qatī
mockery	خندق	khandaq
modest	ریش خند	rish-khand
moist	شرم سار	sharm-sār
meisture	نم تر	nam, tar
	رطوبت	rutubat
moment	آن	ān
money	پول	pul
money-changer	صراف	sarraḥ
monkey	میمون	meimūn
monopoly	انحصار	inhisar
month	ماه	māh
— (arabic)	شهر	(shahr)
moon	ماه	māh
moonlight	میتاب	mahtab
morals	اخلاق	akhlaq
more	بیشتر	bishtar
morning	صبح	subh
morter	هاونک	hāvāng
mosque	مسجد	masjid
mosquito	پشه	pasha
most	اکثر	aksar
moth	بین	brd



mother	مادر mādār
mother of pearl	صدف sadaf
motion	حرکت harakat
— (plur.)	حرکات harakāt
to mount	سوار شدن savār shudan
mountain	کوه kuh
mourning	تعیید درای ta'zīa-dārī
mouse	موش mūsh
mouth	دهن dahan
to move (trans.)	حرکت دادن harakat dādan
— (intrans.)	حرکت کردن harakat kardan
much	خیلی, بسیار kheilī, bisyar
mulberry	گل gil
mule	توت tut
mule-driver	قاطر qatir
muleteer	قاطرچی qatirchī
murder	چارو دار charvadar
mushroom	قتل qatl
music	قارچ qārch
musician	ساز sāz
musk	مطرب mutrib
musket	مشک mishk
musketeer	تفنگ tufang
muslin	تفنگچی tufangchī
mustachios	ململ malmal
mustard	سبیل sibīl
mute	خردل khardal
mutineer	لال lāl
mutiny	یاغی yağhī
	طغیان tughyān

mutton	گوشت کوسفند	gusht-i gusfand
muzzle-loader	دھن پر	dahan-pur
mystic	صوفی	sufi
mysticism	تصوف	tasavvuf

## N.

nail (finger)	ناخن	nakhun
— (of iron or wood)	میخ	mikh
naked	لخت	lukht
name	اسم	ism
— (plur.)	اسامی	asāmī
named	نام	nām
namely	یعنی	ya'ni
napkin	دستمال	dast-māl
narcissus	نرگس	nargis
narrow	تنک	tang
nasty	مکروه	makruh
nation	ملت	millat
natural	طبیعی	tabi'ī
nature	طبیعت	tab'iat
near	نزدیک، قریب	nazdik, qarīb
nearly	تقریباً	taqrīban
necessary	لازم	lazim
neck	گردن	gardan
necktie	گردن بند	gardan-band
nectarine	شلیل	shalīl
to need	لازم داشتن	lazim dashtan
needle	سوزن	sūzan
negation	انکار	inkār
neglect	غفلت	ghaflat

negro	زنگی zangi
vulg: { negro man slave	کاکا سیاہ kaka siāh
slave girl	داده سیاہ dada siāh
to neigh	شیهد زن sheiha zadan
neighbour	همسایه ham-sāya
neighbourhood	همسایگی ham-sāyagi
neither-nor	نه نه na-na
nephew (brother's son)	برادر زاده barādar zada
— (sister's son)	همشیره زاده hamshira-zāda
nest	لونه luna
net	توره tura
neutral	بی طرف bi-taraf
neutrality	بی طرفی bi-tarafi
new	نو, تازه nou, tāza
news	خبر khabar
nice	مرغوب marghub
niche	طاقچه taqcha
niece (the same as nephew)	
night	شب shab
nightingale	بلبل bulbul
no	نه خیر na-kheir
noble	شریف, نجیب sharif, najib
nobody	هیچ کس hich-kas
noise	صدا sada
nomads	ایلات ilat
nom de plume	تخلص takhallus
noon	ظهر zuhr
north	شمال shamal
north-pole	قطب شمال qutb-i shamal
nose (obsc.)	دماغ (بینی) damagh (binr)

to open	وا کردن	va kardan
operation	عمل کاری	ʿamalkārī
opinion	رئی	rai
opium	ترياک	taryak
opposite	رو برو	ru bi ru
opposition	مخالفت	mukhālifat
to oppress	ظلم کردن	zulm kardan
oppression	ظلم	zulm
oppressor	ظالم	zalim
orange	پرتقال	purtuqal
— (tangerine)	نارنگی	nārangī
— (bitter or.)	نارنج	nāranj
orangery	نارنجستان	nāranjistān
order	نظم	nazm
— (command)	حکم، فرمان	hukm, farmān
to order	فرمودن (فرما)	farmūdan (farmā)
ordinary	عادی	ʿadī
orient	مشرق زمین	mashriq-zamīn
oriental	مشرق زمینی	mashriq-zamīnī
origin	اصل	asl
original	اصلی	aslī
ornament	زینت	zīnat
ornamented	مزیّن	muzayyan
orphan	یتیم	yatīm
orthography	املا	imlā
ostrich	شتر مرغ	shutur-murgh (camel bird)
other	دیگر	digar
otter	سگ آبی	sag-i ābi
ottoman	عثمانی	ʿusmānī



outpost	قراول	qaravul
outside	بیرون	birūn
oval	تخم مرغی	tukhm-i murghī
oven	کوره	kūra
overseer	ناظر	nāzir
to overwhelm	غالب شدن	ghālib shudan
to owe	بده کار بودن	bidih-kār budan
owl	جغد	jughd
owner	صاحب	sāhib
ox	گاو	gāv
oyster	صدف	sadaf

## P.

pace	قدم	qadam
to pack	بستن (بند)	bastan (band)
pack-horse	یابو	yabu
packing-needle	جوال دوز	jeval-duz
packsaddle	پالان	palān
padlock	قفل	qufl
— (vulg.)		qulf
page	صفحه	safha
— (boy)	علام بچه	ghulām bacha
pail	دلو، سطل	dalv, satl
pain	درد	dard
pains	زحمت	zahmat
paint	رنگ	rang
to paint	نقاشی کردن	naqqashī kardan
painter	نقاش	naqqash
pair	جفت	juft
palace	عمارت	imārat
pale	کم رنگ	kamrang

palm tree	نخل	nakhl
— (date-tree)	درخت خرما	dirakht-i khurmā
pan	تاوه	tāva
panther	پلنگ	palang
paper	کاغذ	kāghaz
parade	سان	sān
parade-ground	میدان مشق	meidān-i mashq
paradise	بهشت, فردوس	bihisht, firdous
paragraph	فصل	fasl
— (plur.)	فصول	fustul
parasang (4 miles)	فرسنگ, فرسنگ	farsakh, farsang
parasol	آفتاب گیر	aftab-gīr
parcel	بسته	basta
pardon	عفو	‘afv
to beg pardon	عذر خواستن	‘uzr khāstan
pardon!	ببخشید	bibakhshid!
parents	والدین	vālidein
parliament (members of)	وکلاي ملت	vukalā-yi millat
parsee	گبر	gabr
parsley	جعفری	ja‘farī
part	قسمت	qismat
partiality	طرفداری	taraf-dārī
particular	مخصوص	makhṣus
partner	شریک	sharīk
partnership	شراکت	sharākat
pass (mountain)	گردنه, کوتل	gardana, kūtal
to pass	گذشتن (گذر)	guzashtan (guzar)
passenger	مسافر	muṣāfir
passport	تذکره, باشپورت	tazkara, bāshpurt
past	گذشته	guzashta

pasture	چراگاه charā-gāh
to pasture	چریدن (چر) charīdan (char)
to patch	وصله کردن vasla kardan
patience	صبر sabr
patriot	وطن پرست vatan-parast
pattern	نمونه namūna
pavement	سنگ فرش sang-farsh
pavillion	کلاه فرنگی kulāh-i farangi
pawn	گرو girou
to pay	پول دادن pul dādan
pea	نخود فرنگی nukhud-i farangi
peace	صلح sulh
peach	هلو hullu
peacock	طاوس taūs
pear	گلایی gulābi
pearl	مروارید murvārid
peasant	دعاتی رعیت dahatī, ra'iat
pebble	ریگ rig
peddler	خورد فروش khurda-furūsh
to peel	پوست کندن (کن) pūst kandan (kan)
peg	میخ mikh
pelican	مرغ سقا murgh-i saqqā
pen	قلم qalam
pencil	مداد midād
pendulum	لنگر langar
peninsula	نیم جزیره nīm-jazīra
pension	مستمری mustamarri
people	مردم mardum
pepper	فلفل filāl

peppermint	نعنا na'na
(5) percent	صد و (پنج) sad u (panj)
perfect	کامل kāmīl
perfume	خوسبوی, عطر khushbū, 'atr
perhaps	شاید shāyad
to perish	علاک شدن halak shudan
permission	اذن izn
to permit	گذاشتن (گذار) guzāshtan (guzār)
perquisite	مداجل madākhl
Persia	ایران Irān
Persian	ایرانی Irānī
— (language)	فارسی fārsī
person	شخص shakhs
to perspire	عرق کردن 'araq kardan
petition	عرض 'arz
petitioner	عارض 'ariz
petroleum	نفت naft
phaeton	درشکه durushka
pheasant	قرقاوول qaraqavul
philosopher	حکیم آلهی hakīm-i Illāhī
philosophy	حکمت, فلسفه hikmat, falsafa
photograph	عکس 'aks
photographer	عکاس 'akkās
physician	طبيب, حکیم tabīb, hakīm
to pick	چیدن (چین) chīdan (chīn)
pickles	ترشی turshī
pick-pocket	جیب پر jīb-burr
picture	تصویر tasvīr
piebald	ابلق ablaq
piece	تکه tikka



to pierce	سفتن suftan
pig	گراز, خوک khūg, gurāz
pigeon	کبوتر, کفتار kabutar kaftar
pilgrim (to Mecca)	حاجی hājī
— plur.	حاجا hajā
— (to other shrines)	زار zavvār
pilgrimage	حج, زیارت hajj, zīrat
pill	حب habb
pillage	چپو chapou
pillar	ستون sutūn
pillow	بالش bālīsh
pin	سنجاق sanjāq
pine-tree	کاج kāj
pink (flower)	میخاک mīkhak
pink (colour)	پشت گلی pusht-i gulī
pious	دیانت دار dīanat-dār
pipe (hubble-bubble)	قلیان qalyān
— (turkish)	چپق chupukh
— (tube)	لوله lula
pipe-clay	گل سفید gil-i safīd
pistachio	پسته pista
pistol	طپانچه tapāncha
pit	چاه chāh
pity (sympathy)	رحم rahm
it is a pity	افسوس است afsūs ast
place	جا jā
plague	طاعون ta'un
plain	صحرā sahrā
plaintiff	مدعی mudda'i
to plait	بافتن (باف) baftan (baf)

plane	رند	randa
plane-tree	چنار	chinār
planet	سیاره	seyyāra
plant	سبزی	sabzi
plaster	گچ	gaj
— (medical)	مرحم	marham
plate	بشقاب	bushqab
platform	سکو	sakku
play	بازی	bāzi
to be pleased	پسندیدن (پسند)	pasandīdan (pasand)
if you please	التفات کرد	iltifat karda
pleasure	عیش	‘eish
plenipotentiary	وزیر مختار	vazīr mukhtar
plenty	فراوان	farāvan
plough	خیش	khīsh
to pluck	چیدن (چین)	chīdan (chīn)
plum	آلو	alu
plunder	چپو	chapou
pocket	جیب	jīb
poem	شعر, نظم	shī‘r, nazm
poet	شاعر	sha‘ir
poison	زهر	zahr
police	پلیس	pulis
polite	بالدب	bā adab
politeness	ادب	adab
politics	پلیتیک	pulitik
pomegranate	انار	anār
pomp	حشمت	hashmat
pond	حوض	houz
pony	یابو	yabu

poor	فقیر	faqir
poplar	تمبریزی	tabrizi
poppy	خشخاش	khashkhash
population	جمعیت	jam'at
porcupine	جوجه تیغہ	juja tigha
porter	دربان	darban
— (carrier)	حمل	hammal
portmanteau	یخدان	yakhdan
portrait	شبیه، تمثال	shabih, timsal
to possess	داشتن (دار)	dashtan (dar)
possible	ممکن	mumkin
post	چاپار	chapar
postage-stamp	تمبر	tambr (timbre)
post-office	پست خانه	pust-khana
pot	کاسه	kasa
— (earthenwar)	کوزه	kuza
potato	سیب زمینی	sib-i zamini
potter	کوزه گر	kuza-gar
to pound	کوبیدن (کوب)	kubidan (kub)
to pour	ریختن (ریز)	rikhtan (riz)
poverty	فقر	faqr
powder	سفوف	sufuf
— (gun p.)	باروت	barut
power	زور	zur
praise	تعریف	ta'rif
to pray	نماز خواندن	namaz khāndan
prayer	نماز	namaz
preacher	واعظ	va'iz
preaching	وعظ	va'z
precious	قیمتی	qimati

precipice	پرت گاه	part-gāh
preface	دیباجه	dibācha
to prefer	ترجیح دادن	tarjih dadan
pregnant	آبستن	ābāstan
to prepare	حاضر کردن	hāzir kardan
preparations	تدارك	tadārūk
presence	حضور	huzūr
present (adjective)	حاضر	hāzir
— (gift)	پیشکش	pīshkash
to preserve	نگاه داشتن	nigah dāshtan
— (fruit)	مربا کردن	murabbā kardan
press (printer's)	مطبع	matbaʿ
— (Minister of the Press)	وزیر انطباعات	vazīr-i intibāʿāt
to press	فشاردن (فشار)	fishārdan (fishār)
pretext	بهانه	bahāna
pretty	قشنگ	qashang
to prevent	مانع شدن	māniʿ shudan
previous	سابق	sābiq
price	قیمت	qīmat
pride	غرور	ghurūr
priest (muhammedan)	ملا	mullā
— (christian)	کشیش	kashīsh
prince	شاهزاده	shāhzāda
— (vulg.)		shazda
princess	شاهزاده خانم	shāhzada khānum
to print	چاپ کردن	chap kardan
prison	حبس	habs
	دستاقی خانه	dustākh-khāna
prisoner	محبوس	mahbūs
— (of war)	اسیر	asir



privilege	امتياز imti'az
probably	احتمال میبرد ihtimāl mīravād
to procure	پیدا کردن peida kardan
produce	حاصل hasil
profession	پیشه pīsha
professor	معلم mu'allim
progress	ترقی taraqqī
promenade	گردش gardish
to promise	وعدہ کردن va'da kardan
pronunciation	تلفظ talaffuz
proof	دلیل dalīl
property	ملک milk
prophet	پیغمبر peighambar
prose	نثر naṣr
prostitute	جندہ jinda
to protect	حمایت کردن himāyat kardan
protection	حمایت himāyat
protocol	صورت مجلس surāt-i majlis
proud	مغرور maghrūr
proverb	مثل masal
provident	دور اندیش dūr-andīsh
province	مملکت mamlikat
	ولایت vilāyat
provisions	خوراک khurāk
prudence	هوش hūsh
prudent	هوشیار hūshyār
psalm	زبور zabūr
puberty	بلوغ bulugh

public	علم	amm
public-house	میخانه	mei-khāna
pudding	شیرینی	shirīni
to* pull	کشیدن (کش)	kashīdan (kash)
pulpit	منبر	mambar
pulse	نبض	nabz
pumice-stone	سنگ پا	sang-i pā
pump	ضلمبه	tulumba
pumpkin	کدو	kadu
punctually	بوقت	bi vakht
to punish	تنبیه کردن	tambih kardan
punishment	تنبیه	tambih
pupil	شاگرد	shagird
pure	پاک, خالص	pāk, khālīs
purgative	مسهل	mus-hil
purgatory	اعراف	irāf
purple	بنفشه رنگ	binafsha-rang
purpose	مقصود	maqṣūd
purse	کیسه	kīsa
to pursue	تعقیب کردن	taʿqīb kardan
to push	تکان دادن	takān dadan
to put	گذاشتن (گذار)	guzāshṭan (guzār)
— (nearly obsolete)	نهادن (نه)	nihādan (nih)
to put on (clothes)	پوشیدن (پوش)	pūshīdan (pūsh)
to put out (a light)	خاموش کردن	khāmūsh kardan
quail	بلدرچین	baldarchīn
quality	خصلت	khaslat
quantity	مقدار	miqdār
quarantine	کرننتین	karantīn

quarrel	دعوى da'vā
quarry	معدين سنگ ma'dan-i sang
quarter	ربع , چهاريك rub <sup>c</sup> , chahār-yak
quatrain	رباعى rubā'ī
queen	ملکه malika
queer	غریب gharīb
question	سؤال su'al
— (affair)	مسأله mas'ala
to question	پرسیدن (پرس) pursīdan (purs.)
quick	زود zūd
quicksilver	جیوه , سیماب jīva, sīmāb
quiet	آرام arām
quietly	یاواش yāvāsh
quilt	لحاف lahaf
quince	به bih
quinine	گند گند gana-gana
quite	تماماً tamāman

R.

rabbit (tame)	خرگوش خانگی khargūsh-i khānagī
racing	اسب دوانی asp-davānī
radish	تربچه turbcha
rafter	تیر tīr
rag	کهنه kuhna
railing	دست انداز dast-andāz
railroad	راه آهن rah-i ahan
rain	باران , بارش barān, barish
to rain	باریدن (بار) bārīdan (bār)

ram	قوچ quch
ramparts	خاکریز khakriz
rank	منتصب mansab
rare	کم یاب kam-yāb
rarely	ندرتاً nudratan
rat	موش سلطانیه mūsh-i Sultāniya <sup>1)</sup>
raw	خام khām
razor	تیغ دلاکی tigh-i dallakī
to reach	رسیدن (رس) rasīdan (ras)
to read	خواندن (خوان) khāndan (khān)
ready	حاضر hāzir
real	صاحیح sahih
really	حقیقاً haqiqatan
to reap	درو کردن dirou kardan
reason	عقل 'aql
— (cause)	سبب sabab
rebel	باغی yāghī
rebellion	تغیان tughyān
to receive	گرفتن (گیر) giriftan (gīr)
reception	پذیرائی pazīrāi
to reckon	حساب کردن hisāb kardan
to recognize	شناختن (شناس) shanakhtan (shanās)
recommendation	سفارش safarish
— (letter of r.)	سفارشنامه safarish-nāma
recompense	انعام in'ām
recruit	جدید jadīd
red	قرمز qirmiz

1) *Moush of Sultania*, so called because *Sultania* is the only place in which the rat is to be found in the Highlands of Persia.



reed	نی	nei
reflet métallique tiles	کاشی طلائی	kāshī-yi tillar
reform	اصلاح	islah
refuge	پناه	panāh
— (asylum)	بست	bast
to refuse	قبول نکردن	qabul nakardan
regiment	فوج	fouz
register	دفتر	daftar
regret	تاسف	ta'assuf
to regret	افسوس خوردن	afsus khurdan
regular (troops)	نظامی	nizāmī
regularly	باقاعده	bā qā'ida
reign	سلطنت	saltanat
rein	دسته جلو	dasta-jilou
relation (kin)	قوم و خویش	qoum u khīsh
to release	ول کردن	vil kardan
religion	مذهب، دین	mazhab, dīn
to remain	ماندن (مان)	māndan (mān)
remedy	چاره، علاج	chāra, 'ilāj
I remember	یادم است	yād-am ast
to remind	یادآوری کردن	yādāvari kardan
to remove	بر داشتن (بر دار)	bar dāshtan (bar dār)
renewal	تجدید	tajdid
rent (of a house)	اجاره	ijāra
repairs	تعمیر	ta'mīr
repeatedly	مکرر	mukarrar
repentance	پشیمانی	pashīmāni
repentant	پشیمان	pashīmān
repetition	تکرار	takrar

reproach	ملامت malāmat
republican	جمهوری jumhūrī
reputation	آبرو ābru
request	خواهش khāhish
to request	خواستن (خواه) khāstan (khāh)
research	تفاحس tafāhhus
to resign	استعفا کردن isti'fā kardan
responsible	مسئول mas'ul
responsibility	مسئولیت mas'ulīyat
rest (remainder)	باقی bāqī
— (repose)	راحت rāhat
result	نتیجه natija
resurrection	قیامت qīāmat
return	مراجعت murāja'at
to return	برگشتن bar gashtan (bar gard)
revenge	انتقام intiqām
review (military)	مان sām
revolt	فساد fisād
revolver	طپانچه شش لوله tapancha-yi-shish- lula
reward	انعام in'am
rheumatism	درد استخوان dard-i-ustukhān
rhinoceros	کرگدن kargadan
rhubarb	ریباس rībās
rhyme	ریدف radif
rib	دنده danda
ribbon	نوار navār
rice (in the field)	شلتوک shaltuk
— (cleared from the husk)	برنج birinj

rice (plain boiled)	چلو	chilou
— (cooked with meat and spices)	پلو	pilou
rich	با دولت	bā doulat
riches	دولت	doulat
to ride	سوار شدن	savār shudan
rider	سوار	savār
ridiculous	مضحک	muzhik
rifle	تفنگ گلوله زن	tufang-i gulula-zan
right	راست	rāst
ring	حلقه	halqa
— (finger r.)	انگشتر	angushtar
ringlet	زلف	zulf
ripe	رسیده	rasīda
to ripen	رسیدن (رس)	rasīdan (ras)
to rise	بر خواستن (بر خیز)	bar khāstan (bar khīz)
risk	خطر	khatar
rival	حریف	harif
river	رودخانه	rūd-khāna
road	راه, جاده	rāh, jadda
roan (horse)	سرخون	surkhūn
roast	کباب	kabāb
robber	راه زن	rāh-zan
rock	سنگ	sang
rocket	موشک	mushak
roe	شوکا	shuka
to roll	غلطیدن (غلط)	ghaltīdan (ghalt)
roller (for the roofs)	بام غلطان	bām-ghaltūn
roof	پشت بام	pusht-i bām
	(vulg)	būm

room	اوطاق utaq
root	ریشه brkh, risha
rope	طناب tanāb
rosary	تسمیح tasbīh
to rot	پوسیدن (پوس) pūsidan (pus)
round	گرد gird
rough	ناهموار nā-hamvār
row	صف saff
to row	پارو زدن pārū zadan
royal	شاهی shāhī
»	همایون humāyūn
»	مبارک mubārak
to rub	مالیدن (مال) malīdan (mal)
ruby	یاقوت yāqut
rude	بی ادب bi-adab
ruffian	لوطی lutī
— (plur)	الواط alvat
ruin	خرابی kharābī
— (building)	خرابه kharāba
to ruin	خراب کردن kharāb kardan
rule	رسم rasm
to run	دویدن (دو) davīdan ' (dou)
rusk (Europ)	نان سختی nān-i sakhtarī
— (Persian)	نان خشک nān-i khushk
rust	زنگ zang
rusty	زنگ آلود zang-aluda
rye	گندم سیاه gandum-i siāh

## S.

sack

جوال javāl



sacred	مقدس muqaddas
sacrifice	قربان, فدا qurban, fada
sad	دل تنگ dil tang
saddle	زین zin
saddle (lady's)	زین زنانه zin-i zanana
— (packsaddle)	پالان palan
to saddle	زین کردن zin kardan
saddler	سراج sarrāj
safe	سالم salim
safety	سلامت, امنیت salamat, amniat
sail	باد بان bad-ban
sailor	ملاح mallah
Saint (Persian)	امام زاده Imam-zāda
salary	مواجب mavajib
sale	فروش furūsh
salmon	آزاد ماهی āzād-māhi
salt	نمک namak
— (adjective)	شور shūr
salt-cellar	نمکدان namak-dān
salt-desert.	کوير kavir
salute	سلام salām
salvation	نجات nijat
same	همین hamīn
sample	نمونه namūna
sand	ریگ rig
sapphire	یاقوت کبود yaqut-i kabud
sash	شال shāl
satiated	سیر sir

satin	اطلس atlas
satisfaction	رضامندی rizāmandī
saturday	شنبه shamba
saucepan	دیگ dig
savage	وحشی vahshī
to save	رهانیدن (رهان) rahānīdan (rahān)
saw	اره arra
to say	گفتن (گو) guftan (gu)
— (respectfully)	فرمودن (فرما) farmūdan (farmā)
scales	ترازو tarāzu
scarcity	قحط qaht
to scatter	پاشیدن (پاش) pāshīdan (pāsh)
school	مکتب maktab
— (high)	مدرسه madrasa
school-master	آخوند akhund
science	علم 'ilm
scissors	قیچی qeichī
scorpion	عقرب 'aqrab
scout	جاسوس jasūs
to scratch	خاریدن (خار) khārīdan (khār)
to scream	فریاد کردن faryād kardan
screen	پرده parda
— (tenting)	تاجیر tajir
screw	پیچ pīch
scribe	منشی, کاتب munshī, kاتب
soull	کله kalla
sea	دریا daryā
seal	مهر muhr
sealing-wax	لاک lak

seam	درز darz
season	فصل faal
seat	نشیمن nishiman
to seat	نشاندن (نشان) nishandan (nishan)
second	دویم duyum
— (arabic)	ثانی sanī
second (sixtieth part of minute)	ثانیه sanīa
secret	راز rāz
secretary	منشی munshi
— (of legation)	نایب سفارت nāyib-i safarat
sect	فرقه firqa
secure	محفوظ mahfuz
sedition	فساد fisād
seditious	مفسد mufsid
to see	دیدن (بین) دیدan (bīn)
seed	تخم fukhm
to seek	جستن (جو) justan (jū)
	پی چیزی گشتن (کرد) pei-i chizi gashtan (gard)
to seize	گرفتن (گیر) giriftan (gīr)
seldom	کم kam
to select	منتخب کردن muntakhab kardan
self	خود khud
to sell	فروختن (فروش) furukhtan (furūsh)
to send	فرستادن (فرست) firistadan (firist)
sense (plur)	حس hiss
senseless	بی حس bi-hiss
sentence (gramm.)	جمله jumla
sentinel	قراول qarāvul
to separate	جدا کردن judā kardan

separate	جدا	judā
seraglio	اندرون	andarūn
sergeant	وکیل	vakīl
sermon	وعظ	vaʿz
serpent	مار	mār
servant	نوکر	noukar
to serve	نوکاری کردن	noukarī kardan
service	خدمت	khidmat
sesamum	کنجبت	kunjīṭ
to sew	دوختن (دوز)	dukhtan (dūz)
sex	جنس	jins
shadow	سایه	sāya
shagreen	ساغری	sāghiri
to shake	تکاندن (تکان)	takāndan (takān)
shame	شرم، خجالت	sharm, khajalat
shape	صورت	surat
sharp	تیز	tīz
to shave	تراشیدن (تراش)	tarāshidan (tarāsh)
sheathe	غلاف	ghilaf
sheep	گوسفند	gūsfand
sheet (bedding)	ملافه	malāfa
shelter	پناه	panāh
shepherd	چپان	chupān
shield	سپر	sipar
to shine	تابیدن (تاب)	tabīdan (tab)
ship	کشتی، جهاز	kashīṭ, jahāz
shoe	کفش، گیوه	kafsh, gīva
— (horse-shoe)	نعل	naʿl
shoemaker	کفش دوز	kafsh-dūz
to shoot	(تیر گلوله) انداختن (انداز)	(tīr or gulūla) an- dākhtan (andāz)



shop	دكان dukkan
— (plur)*	دكانين dakakin
shore	کنار kanār
short	کوتاه kutah
small shot	ساجمه saḥma
shoulder	شانه دوش shūna, dush
to show	نشان دادن nishān dādan
shrimp	میگو meigu
shrine	زیارت گاه zīrat-gah
shroud	کفن kafan
shrub	بوته buta
to shut	بستن (بند) bastan (band)
sick (I am)	احوالم بهم خورد ahvāl-am bi ham khurd
side	پهلوی pahlū
siege	محاصره muḥāsira
sieve	غلیبر ghalbīr
fine sieve	الک alak
sight	تماشا tamāsha
signature	امضا imzā
signet	خاتم khatim
silence	خاموشی khāmūshī
silent	خاموش khāmūsh
silk	ابریشم abrishum
silver	نقره nuqra
simple	ساده sāda
simplicity	سادگی sadagī
sin	گناه gunah
since	از آن که az ān ki
sincere	صادق sādīq

sinew	پی	poi
to sing	خواندن (خوان)	khāndan * (khān)
singer	آواز خواندن	āvāza khāndan
single	مطرب	mutrib
to sink	تک	tak
sinless	غرق شدن	gharq shudan
sinner	بی گناه	bī gunah
sister	گناه کار	gunāh-kār
	خواهر	khāhar
	همشیره	hamshira
to sit	نشستن (نشین)	nishastan (nishīn)
size	اندازه	andāza
skating	یخ بازی	yakh-bāzi
skill	هنر، استادى	hunar, ustādī
skin	پوست	pūst
skirt	دامن	dāman
sky	آسمان	āsmān
slack	سست	sust
slab	تخته	takhta
slate	لوح	lauh
slaughterhouse	قصاب خانه	qaseb-khāna
slave	بنده، غلام	banda, ghulām
	زر خرید	zar-kharīd
sledge	کالسکه برقى	kālaska-yi barfī
to sleep	خوابیدن (خواب)	khābīdan (khāb)
sleeve	آستین	āstīn
to slide, to slip	لغزیدن (لغز)	laghzīdan (laghz)
slipper	کفش	kafsh
slippery	لغزند	laghzanda

slow, slowly	کند، یاواش kund, yavash
small	خورد، کم، ریزه khurd, kam, riza
small-pox	آبله abla
smart	زرنگ zarang
to smash	شکستن (شکن) shikastan (shikan)
smell	بو bu
smile	تبسم tabassum
smith	آهنگر ahangar
smoke	دود dud
to smoke (tobacco)	کشیدن (کش) kashidan (kash)
smooth	هموار صاف hamvar, saf
to smother	خفه کردن khafa kardan
smuggler	قاچاقچی qachaqchi
snake	مار mar
to sneeze	عطسه کردن 'atsa kardan
snipe	نوکدراز nuk-diraz
snow	برف barf
to snow	برف باریدن barf baridan
snuff	نشوق nushuq
so	چنین chunin
soap	صابون sabun
sock	جوراب jurab
sopha	نیمتخت، نیمکت nīm-takht, nīm-kat
soft	نرم narm
sojourn	اقامت iqamat
solar	شمسی shamsi
soldier	سرباز sarbuz
some	چند تا، چند نفر chand ta, chand nafar

son	پسر pisar
song	تصنیف tasnif
soon	زود zud
sorrow	غم gham
sorrowful	دل تنگ dil tang
soul	جان jän
sound	صدا sadä
soup	اش, سوپ ash, sup
— (broth)	آب گوشت ab-i gusht
sour	ترش tursh
source	اصل asl
south	جنوب junub
souvenir	یادگار yadgar
to sow	کاشتن (کار) kashtan (kär)
spade	بیل bil
span	وجب vajab
spark	اخگر akhgar
sparrow	گنجشک gunjishk
to speak	حرف زدن harf zadan
spear	نیزه neiza
special	مخصوص makhsus
speck	لکه lakka
spectacle	تماشا tamäshä
spectacles	عینک 'einak
speech	نطق nutq
to spend	خرج کردن khارج kardan
spice	ادویه adviya
spider	عنکبوت 'ankabut
to spill	ریختن (ریز) rikhtan (rtz)
to spin	ریشتن (ریش) rishtan (rish)



spinach	اسفناج isfinaj
to spit	تف زدن tuf zadan
splint (of a horse)	قرقوش qaraqush
to spoil	ضایع کردن zāyi' kardan
sponge	ابر abr
spoon	قاشق qāshuq
spot	لکه lakka
to spread	پهن کردن pahn kardan
spring (season)	بهار bahār
» (spiral)	فانار fānār
spur	مهمیز mahmiz
spy	جاسوس jāsūs
squadron	دسته dasta
square	مربع murabba'
to squeeze	چلانیدن (چلان) chalāndan (chalan)
stable (for horses)	طوبله tavila
stag	مرال marāl
stage (on journey)	منزل manzil
stain	لکه lakka
staircase	پله pillā
stale (bread)	بیات beiat
stallion	نریان nariān
to stammer	لکنا کردن lukna kardan
stamp (postage)	تمبر tambr (timbre)
to stand	ایستادن (ایست) istādan (ist)
standard	علم 'alam
star	ستاره, اختر sitara, akhtar
starch	نشسته nishasta
to star.	روانه شدن ravāna shudan
station	منزل manzil

statue	مجسمه	mujassama
to stay	ماندن (مان)	māndan (mān)
to steal	دزدیدن (دزد)	duzdīdan (duzd)
steam	بخار	bukhar
steamer	کشتی بخار	kaashti-yi bukhār
steel	فولاد	fulād
steep	سرازیر	sarāzīr
step	قدم	qadam
stick	چوب دست	chub-dast
to stick	چسپیدن (چسپ)	chaspidan (chasp)
— (transitive)	چسپاندن (چسپان)	chaspandan (chas- pan)
stiff	خشک	khushk
sill	ساکت	sakit
to stink	گندیدن (گند)	gandidan (gand)
to stir	هم زدن	ham zadan
stirrup	رکاب	rikāb
stockings	جوراب	jurāb
stomach	معدة	ma'da
stone	سنگ	sang
stony	سنگلاخ	sanglakh
stool	کرسی	kursī
to stop	وا ایستادن (وا ایست)	va istādan (va ist)
store	انبار	ambar
stork	لکک	lakkak
story	حکایت, قصه, نقل	hikāyat, qissa, naql
stout	چاق	chaq
stove	بخاری	bukhari
straight	راست	rāst
strange	غریب	gharīb

stranger	غریب gharib
to strangle	خفه کردن khafa kardan
strap	قایش, تسمه qāish, tasma
straw	کاه kah
strawberry	توت فرنگی tut-i farangi
stream	راه آب rah-i āb
street	کوچه kuchia
strength	زور zūr
to strike	زدن (زن) zadan (zan)
string	نخ nakh
stripe	خط khatt
strong	قوی qavī
stucco	گچ کاری gaj-kārī
student	طلبه talaba
study	تحصیل tahsil
to stumble	سرِ سم رفتن sar-i sum raftan
	ناخن بند کردن nakhun band kar- dan
stupid	احمق, خرد ahmaq, khar
stupidity	خردی khari
sturgeon	سگ ماهی sag-māhi
style	عبارت ibarat
subject (of a state)	تابع, رعیت taba'a, ra'at
— (of a book or letter)	مطلب matlab
sublime	عالی 'ālī
substantive	اسم ism
successor	خلف khalaf
— (plur.)	خلفا khulafa
such	چنین chunīn

to suck	مکیدن (مک)	makidan (mak)
suddenly	ناگاه	nā-gāh
stet	پی	pi
suffering	درد	dard
sufficient	کافی	kāfi
sufficiency	کفایت	kafāyat
sugar (soft s.)	شکر	shakar
— (lump s.)	قند	qand
sugar-cane	نی شکر	nei-shakar
suit of clothes	دسته لباس	dasta-yi libās
to suit	بکار خوردن	bi kar-khurdan
sulphur	گوگرد	gūgird
sum	مبلغ	mablagh
summer	تابستان	tabistān
Summer residence	بیلایق	yeilāq
summit	قله	qulla
to summon	احضار کردن	ihzar kardan
sun	آفتاب, خورشید	afṭāb, khurshid
supper	شام	shām
supplication	استدعا	istidʿā
to suppose	فرض کردن	farz kardan
sure	یقین	yaqīn
surface	رو	ru
surgeon	جراح	jarrāh
surroundings	اطراف	atrāf
suspicion	گمان	gamān
suspicious	بد گمان	bad-gamān
swallow	چلهچله	chilechila
to swallow	فرو آوردن	furu āvurdan
swamp	لجن زار	lajan-zār
swan	غوا	ghou



to swear	قسم خوردن qasam khurdan
sweat	عرق 'araq
to sweep	روفتن (روب) ruftan (rub)
,	جاروب کردن jarub kardan
sweet	شیرین shirīn
sweetheart	معشوقه ma'shuqa
sweets	شیرینی shirīni
to swell	باد کردن bād kardan
swelling	ورم varam
swift	تند tund
to swim	شنا کردن shanou kardan
to swindle	گیل زدن gul zadan
swine	خوک, گراز khug, guraz
to swoon	بی هوش شدن bi-hush shudan
sword	شمشیر shamshir
symptom	علامت 'alamat
syntax	نحو nahv
syringe	آب دزدک ab-duzdak

## T.

table	میز miz
table-cloth	سفره sufra
tail	دم dum
tailor	خیاط kheiyat
to take	گرفتن (گیر) giriftan (gtr)
tale (see story)	
talent	قابلیت qabilat
to talk	حرف زدن harf zadan
,	گفتگو کردن guftugu kardan
tall	بلند قد buland-qadd
tallow	پی pi

tambourine	دایره daira (vulg. darra)
tank	حوض hous
tap	شیر shîr
tape	نوار navâra
tar	قیر qîr
tarantula	رتیل ruteil
taste	مزه maza
good taste	سلیقه salîqa
tax	باج, مالیات bâj, nalîat
tea	چای chây
to teach	یاد دادن yâd dâdan
"	درس دادن dars dâdan
teacher	معلم mu'allim
tear (weeping)	اشک ashk
to tear	دریدن (در) darîdan (dar)
telegram	تلگراف talagraf
telegraph	تلگراف
telegraphist	تلدرافچی talagraf-chî
telescope	دور بین dur-bin
to tell	گفتن (گو) guftan (gu)
temper	مزاج mizaj
temporary	موقت muvaqqat
tenant	مستاجر musta'jir
tender	نارک nazuk
tent	چادر, خیمه chadur, kheima
tepid	شیر گرم shîr-garm
terrace	سکو sakku
territory	خاک khâk
terror	هراس hiras
testament	وصیت نامه vasiyat-nâma

testimony	شهادت shahādāt
to thank	تشکر کردن tashakkur kardan
theft	دزدی duzdī
thermometer	گرما نما garmā-namā
thick	کلفت kuluft
thief	دزد duzd
thimble	انگشتانه angushtāna
thin	نازک nāzūk
thing	چیز chīz
to think	خیال کردن kheyāl kardan
thirst	تشنگی tishnagī
thirsty	تشنه tishna
thistle (eatable)	کنگر kangar
thorn	خار khār
thoroughbred	اصیل, جنس asīl, jins
thought	خیال kheyāl
thrashing-floor	خرمن kharman
thread	ریسمان rīsmān
to threaten	ترساندن (ترسان) tarsāndan (tarsān)
threshold	آستانه, درگاه āstāna, dargāh
throat	گلو galu
throne	تخت takht
to throw	انداختن (انداز) andākhtan (andāz)
thumb	شست shast
thunder	رعد ra'ḍ
Thursday	پنج شنبه panj-shanba
to tidy	جایجا کردن ja-bi ja kardan
to tie	بستن (بند) bastan (band)
tiger	ببر babr
tight	تنگ, سفت tang, sift

tile	کاشی	kāshī
time	وقت	vakht
— (leisure)	فرصت	fursat
tin	حلبی	halabī
tin-opener	حلبی بر	halabī-burr
tinker	حلبی ساز	halabī-sāz
tipsy	مست	mast
tired	خسته	khasta
title	لقب	laqab
toast	نان پرشته	nān-i birishta
tobacco for water-pipes	تنباکو	tambaku
— for short pipes or cigarettes	تتن	tutun
to-day	امروز	imrūz
toe	انگشت پا	angusht-i pā
together	با هم	bā ham
toll	راه داری	rāh-dārī
tomato	بادنجان فرنگی	bādinjān-i farangī
tomb	قبر	qabr
to-morrow	فردا	fardā
tone	صدا	sada
tongs	انبور	ambur
tongue	زبان	zaban
tool	آلت	alat
tooth	دندان	dandan
top	سر	sar
torch	مشعل	mash'al
tortoise	لاک پشت	lak-pusht
torture	شکنجه	shikanja
total	جمع	jam <sup>c</sup>



to touch	دست زدن	dast zadan
touchstone	محاک	mihāk
towel	دستمال	dast-māl
tower	برج	burj
town	شهر	shahr
toy	بازیچه	bāzīcha
track	رد پا	radd-i pā
trade	تجارت	tijarat
traffic	آمد و شد	āmad u shud
to translate	ترجمه کردن	tarjuma kardan
translation	ترجمه	tarjuma
translator	مترجم	mutarjim
transport	حمل و نقل	haml u naql
trap	تله	tala
trappings	یراق	yaraq
to travel	سفر کردن	safar kardan
traveller	سیاح	seyyah
tray	سینی	sini
treasure	گنج، خزانة	ganj, khazāna
treaty	عهدنامه	ahdnāma
tree	درخت	dirakht
to tremble	لرزیدن (لرز)	larzidan (larz)
tribe	طایفه	taifa
tribute	باج	bāj
troop	دسته	dasta
to trot	بیورتمه رفتن	yurtma raftan
trouble	زحمت	zahmat
troublesome	پُر زحمت	pur zahmat
trousers	شلوار	shalvār
trousseau	جهاز	jahaz

trout	قزل آله qizil-ala
true	صحيح sahit
truly	راستی rāsti
trumpet	شیپور sheipūr
trunk (of a tree)	ساق sâq
» (of an elephant)	خرطوم khartum
» (box)	یخدان yakhdan
truth	حقیقت haqiqat
to try	تجربه کردن tajruva kardan
tube	لوله lula
Tuesday	سه شنبه si-shamba
tulip	لاله lala
tumour	دنبل dumbal
tune	آواز avâz
tunic	قبا qaba
turban	عمامة 'amāma
Turk	ترك Turk
Turkey	خاک روم khak-i Rum
turkey (bird)	بوقلمون buqalamun
Turkish	ترکی turki
to turn	گردیدن (کرد) gardidan (gard)
turner	خراط kharrat
turquoise	شلغم shalgham
turtle	فیروزه firūza
twice	سنگ پشت sang-pusht
twin	دو دفعه du daf'a
tyranny	توأم, دو غلو tou'am, du ghulu
tyrant	ظلم zulm
	ظالم zalim
	U.
ugly	زشت zisht

ugly	بد گل bad-gil
umbrella	چتر chatr
un-	نه, غير na-, gheir-
unanimity	اتفاق ittifaq
unbeliever	کافر kafir
uncle (paternal)	عمو 'ammu
» (maternal)	خال khal
unclean	نا پاک, نجس na-pak, najis
under	زیر zir
undersigned	امضا کننده imza-kunanda
to understand	فهمیدن (فهم) fahmīdan (fahm)
	ملتفت شدن multafit shudan
undoubtedly	بلا شک bila shak
to undress	لباس کندن (کن) libas kandan (kan)
unfortunate	بد بخت bad-bakht
unhappy	دل‌تنگ dil-tang
uniform (military)	لباس نظامی libas-i nizami
— (civilians)	لباس رسمی libas-i rasmi
uninterrupted	لاینقطع la yanqata'
university	مدرسه madrasa
unjust	بی انصاف bi-insaf
unless	مگر magar
unofficial	غير رسمی gheir-rasmi
unpaid	مفت muft
unripe	خام, نارس kham, nā-ras
until	تا ta
unwell	بی دماغ bi damagh
unworthy	نالایق nā-layiq
up	بالا bala
upon	روی ru-yi

upside down	وارونه vārūna
use	فایده faida
to use	استعمال کردن isti'māl kardan
useful	مفید mufīd
useless	بی فایده bi-faida
usual	عادی 'ādī

## V.

to vaccinate	آبله کوپیدن ābla i kōridan
vain	خود پسند khud-pasand
valet	پیش خدمت pīsh-khidmat
valid	برقرار bar qarār
valley	دره, جلگه darra, julga
valuable	قیمتی qimattī
value	قیمت qimat
to value	قیمت کردن qimat kardan
vanity	خود پسندی khud-pasandī
various	مختلف mukhtalif
varnish	روغن کمان roughan-i kamān
vault	طاق taq
vegetable	سبزی sabzi
veil	رو بند, پرده ru-band, parda
vein	رگ rag
velvet	مخمل makhmal
vengeance	انتقام intiqām
to venture	حسارت کردن jasarat kardan
Venus	زهره Zuhra
verandah	ایوان oivān
verb	فعل fi'l
verdigris	زنگار zangār



vermin	جانور jānvar
— (vulg.)	jūnavar
verse	بیت beit
very	خیلی, بسیار kheilī, bisyar
vestige	اثر asar
veterinary surgeon	بیطار boitar
to vex	اذیت کردن aziat kardan
viceroi	فرمان فرما farmān-farmā
victor	فاتح fatih
victory	فتح fath
victuals	آذوقه āzūqa
view	منظر manzar
village	ده dih
villager	دهاتی dihati
vine	مو mou
vinegar	سرکه sirka
vineyard	انگورستان angūristān
violence	شدت shiddat
violent	شدید shadīd
violet	بنفشه binafsha
violin	کمانچه kamancha
virgin	باکره bakira
virtue	هنر hunar
visible	ظاهر zahir
visit	دیدنی دیدnī
	دید و بازدید dīd u bāzdīd
visitor	مهمان mihmān
visiting card	کارت gārt
vocabulary	لغت lughat

voice	آواز avāz
volcano	کوه آتش فشان kuh-i atash fishan
volley	شلیک shalik
volume	جلد jild
to vomit	قی کردن qei kardan
voyage	سفر دریای safar-i daryā
vulgar	عام و پست 'amm, past
vulture	لاش خور lāsh-khur

## W.

wages	مواجب mavajib
waist	کمر kamar
waistcoat	جلکه jilaka
to wait	صبر کردن sabr kardan
to wake	بیدار شدن bīdar shudan
walk	گردش gardish
to walk	پیاده رفتن (رو) pīda raftan (rou)
wall	دیوار divār
wallet	قبل qubul
walnut	گردو girdu
want	خواهش khāhish
war	جنگ jang
warehouse	مغازه maghāza
warm	گرم garm
warmth	گرمی garmi
warp and woof	تار و پود tar u pud
to wash	شستن (شور) shustan (shur)
washer	رختشور rakhtshur
wasp	زنبور zambūr
waste	تلفیظ tafriṭ

watch	ساعت sa'at
water	آب ab
to water	سیراب کردن sirāb kardan
wave	موج mouj
wax	موم mūm
way	راه rah
weak	ضعیف za'if
wealth	دولت doulat
weapon	اسلحه aslaha
weather	عوا have
to weave	بافتن (باف) baftan (baf)
wedding	عروسی 'arūsī
Wednesday	چهارشنبه chahār shamba
weight	وزن vāzn
welcome!	خوش آمدید khush amadīd
well (for water)	چاه chah
well (adverb)	بخیبی bi khubr
wellwisher	خیرخواه kheir-khāh
west	مغرب maghrib
wet	تر, خیس tar, khīs
what	چه ohi
wheat	گندم gandum
wheel	چرخ oharkh
when?	کی kei?
where	کجا, کو kuja, ku
while	مدت muddat
whip	شلاغ shallagh
whirlpool	گرداب girdab
to whistle	سوت زدن sūt zadan
white	سفید safid

who?	که	ki?
whole	تمام	tamām
wholesome	سالم	sālim
why	چرا	chira
wick	فتیلہ	fatīla
wicked	شریر	sharīr
wickedness	شرارت	sharārat
wide	گشاد	gushād
widow	بیوہ	biva
width	پہنائی	pahnai
wife	زوجہ زن	zouja, zan
wild	وحشیہ	vahshī
wilderness	بیابان	biāban
will	مراد	murād
willow	بید	bid
to win	بردن (بر)	burdan (bar)
wind	باد	bād
to wind up	کوک کردن	kuk kardan
window	پنجرہ	panjara
wine	شراب	sharāb
wing	بال	bāl
winter	زمستان	zimistān
to wipe.	پاک کردن	pāk kardan
wire	مفتیل	maftul
wisdom	حکمت	hikmat
wise	دانا	dāna
wish	خواہش	khāshish
to wish	خواستن (خواہ)	khāstan (khāh)
with	با	bā
witness	شاهد	shahid
witty	ظریف	zarīf



wolf	گرگ gurg
woman	زن zan
wonder	کرامت karāmat
to wonder	تعجب کردن ta'ajjub kardan
wonderful	عاجیب 'ajīb
wood	چوب chub
— (fire-wood)	هیزم hizum
woodcock	نوک‌دراز بزرگ nukdirāz-i buzurğ
wool	پشم pashm
word	کلمه kalama
work	کار kār
workman	ثعلب fa'ala
workshop	کارخانه kārkhāna
world	دنیا, عالم, جهان dunya, alam, jahān
worm	کرم kirm
worse	بدتر badtar
to worship	پرستیدن (پرست) parastidan (parast)
to be worth	ارزیدن (ارز) arzidan (arz)
worthy	لایق layiq
wound	زخم zakhm
wounded	زخم‌دار zakhm-dār
to wrap	پیچیدن (پیچ) pichidan (pich)
to wrestle	کشتی گرفتن kushṭi giriftan
to write	نوشتن (نویس) navishtan (navis)
writer	نویسنده, کاتب navisanda, kاتب
writing	خط khatt
wrong	غلط ghalat

## Y.

yard (court)	حیات heyat
— (measure)	ذرع zar'

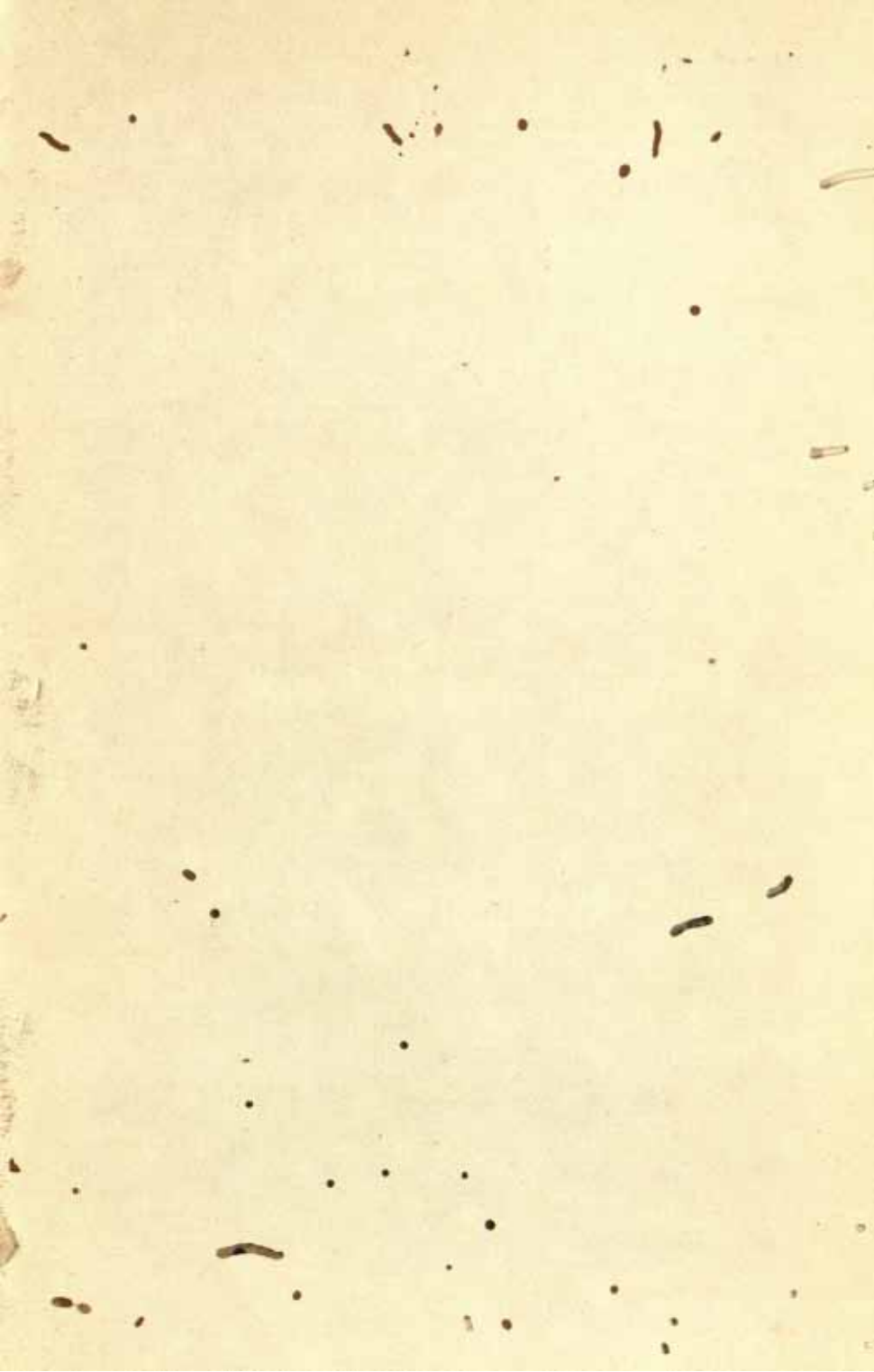
year	سال, سن, سنه	sal, sinn, sana
yeast	مایه	māya
yellow	زرد	zard
yes	بلی (آری)	balī (vulg. ārei)
yesterday	دیروز	dīrūz
young	جاولن, جاغل	javān, jāhil
youth	جوانی	javāni

## Z.

zeal	غیرت	gheirat
zephyr	نسیم	nasīm
zinc	روح	ruh
Zoroaster	زردشت	Zardusht

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